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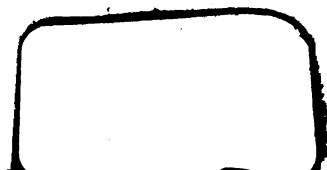
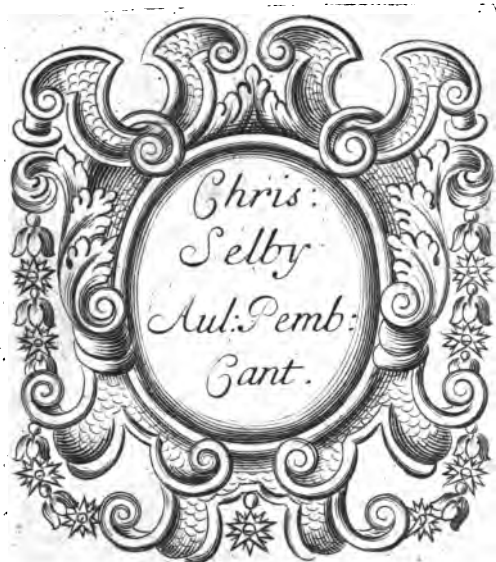
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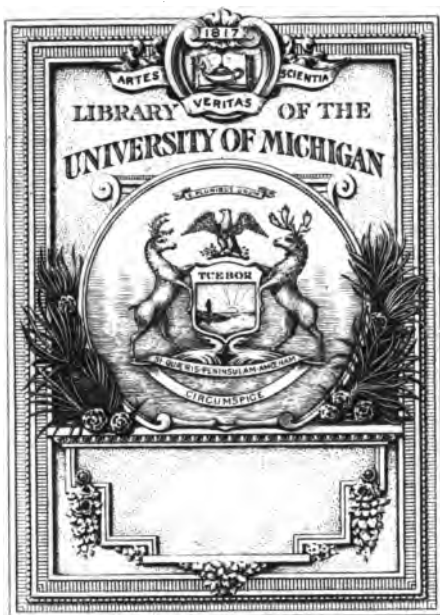


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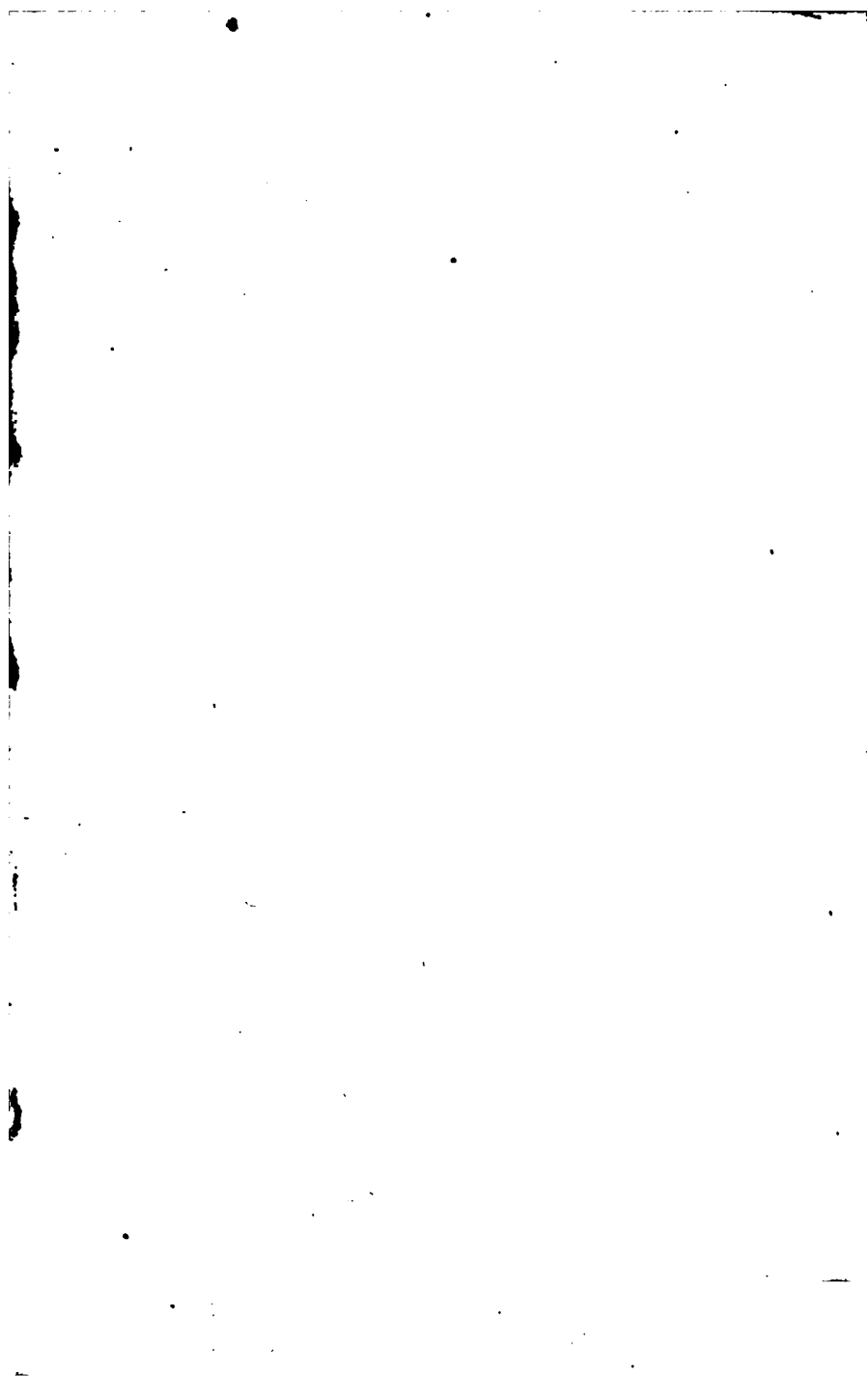
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A  
COLLECTION  
OF  
TRACTS  
CONCERNING  
PREDESTINATION  
AND  
PROVIDENCE,  
And the Other  
POINTS  
DEPENDING ON THEM.

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# THE PREFACE

By the EDITORS.

**W**E shall not make any Apology for the Republishing the following Pieces; but rather wish that some of those, who Employ themselves in the Multiplying New and Weaker Books, would turn their Labors towards the bringing again into Light many valuable Treatises, which time hath put under Obscurity. This might generally be done with greater ease to Themselves, and Benefit to the Public. And doubtless those who differ from us, of all Denominations, might raise an Emulation in us; for there hath scarce been any thing Written by any Person of

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*Note amongst them, however Voluminous, however Refuted and Worthless, but they have been careful to preserve it, and encourage its Revival: whilst we ingloriously leave the Productions of the Champions of our Communion to Moths and Oblivion.*

*Whether we have been happy in the Choice of the Tracts now Reprinted, we must allow our selves too Partial to determine: On which account, we shall not run out into long Encomiums upon them, but give a brief account of them and their Authors, and leave them, as we must do, to the Judgment of others.*

*The first of them with great Perspicuity and Brevity layeth down the several Opinions about Predestination, and the Objections which most of them seem liable to; and proposeth one, as the most Free from just Exception, and Satisfactory in solving the Difficulties which crowd in upon us, when we are Laboring to form some Determination about the Order and Manner of that deep and abstruse matter. The Reader will find that the Author advances*

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*seth his Notions in a regular Method, and sets them in an advantageous Light, by evincing their consistency with Reason and Scripture: He may with Pleasure behold the Terms made use of in these disputes clearly explained, many knotty Difficulties removed, the several Questions, depending on this of Predestination and each other, fairly stated in all their several Branches, accurately Handled and judiciously Determined: and it will be withal apparent, that the proper Decision of each Question confirms what is on other Grounds concluded in the rest, and all together strengthen and establish the Positions at first laid down. In short we doubt not but it may be said without Vanity, that more Satisfaction may be had from a careful perusal of these few Sheets than from many Volumes on the same Subject; and that there is not a more happy Clue, for preventing Mens bewildering themselves in the infinite Labyrinths of these Disputes, than this Tract. These Excellencies preserved it in the Studies of some Judicious and Learned Persons, when it was lost almost every where else;*

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*it hath been nearly followed in many things, by a Celebrated and Valuable \* Writer in Divinity; and was recommended by † Another, to be used as an introduction to the reading of these Controversies.*

*We may by the way observe that the fourth and fifth Opinions proposed by Plai-  
fere seem to be very little different, or  
rather the latter to be only the other more  
fully expressed, and better guarded from  
Cavils and Exceptions: and if so, the Ob-  
jections made by him against the first of  
them must be of no great weight, as they  
do not indeed appear to be, if they are well  
considered. But the Name of a Remonstant  
or Arminian was in his days very odious,  
nothing being more Common in many of  
the invective Writings of that Age, than  
to jumble Arminians, Papists, and A-  
theists together, as if they were Symo-  
nious Terms: It is no wonder there-  
fore that the Author endeavored to  
screen himself a little from the iniquity of  
the Times, by distinguishing his Tenets from*

\* Dr. Claget on the Operations of the holy Spirit.

† Dr. Bennet's Direction for Studying a Body of Divinity. Pag. 17.



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those of the Arminians; which Caution is also observable in Dr. Potter's Letter.

We have not been able to inform our selves, where the Author of this Treatise was Born, or had his Education: there being a large Chasm in the Matricula about the time of his Admission. Possibly he might be a Relation of Dr. Tho. Plaifere, who was the Lady Margaret's Professor of Divinity in Cambridge till the Year 1609. and if so, it is not unlikely that he as well as the other, might be of St. John's College. However it is most probable that he was brought up in Cambridge: for Sidney Suff. College being founded in 1599, he was admitted the year following into a Fellowship founded there by Mr Smith Citizen of London; and in the same year he had both the Sacred Orders conferr'd on him by John the Suffragan Bp. of Colchester. In the Year 1605 he was \* Presented by John Jermin Esq. of Debden in Suffolk to the Rectory of that Parish, in which he continued about 25 Years, without other

\* E Libr. Institut. Ep. Norwic.

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*addition to his Fortunes that we can bear of, and we suppose ended his Life there.*

*The Appendix to this is newly Added; of which we shall say nothing, but that we hope the Hypothesis proposed in it will meet with a candid Reception; it having so much Humanity in it that a good natured Man would wish it to be well grounded, if it be not.*

*Dr. Potter's Letter was occasioned by some Exceptions which were made to certain Passages in a \* Sermon of his still Exstant, which was Preached at his Uncle Dr. Barnaby Potter's Consecration to the See of Carlisle. The pleasing account which he gives in it of the Manner of his Conversion from a violent Opposer to a Favourer of the Arminian Tenets, and the great Piety and Sweetness of Temper which he Manifests, adds Weight and Lustre to his Judgment, and the Cause he pleads for.*

*He was Born at Kendal in Westmorland, and at fifteen years old was Clerk, and afterwards Tabarder of Queen's Col-*

\* On. Joh. 21. 17.

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lege Oxon: and being Master of Arts, was made Chaplain, and then Fellow of that Society, and at length succeeded his Uncle in the Provostship. He had been esteemed inclinable to the Puritans, but after ABp. Laud had with great Application gained him to his side, he became distastful to them. He had been Honored with being Chaplain in Ord. to King Charles the 1. Promoted to the Deanery of Worcester, and in 1640 he was Vicechancellor of Oxon., and bore his share of Trouble in that Faction time. Five years after that he was Nominated to the Deanery of Durham, but died before he was installed. He was a Person of a comly Presence, and was esteemed by all that knew him to be of a sweet and obliging Nature, and of great Probity, Industry and Learning.

He wrote several other Pieces, one of which was seconded by the great Chillingworth: and great pity it is that, as it is of small Bulk, it hath not since been Reprinted with him. Another, Entitled a Survey of the New Platform of Predestination, was left in MSS. and came in-

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*to the hands of Dr. Twiss of Newbury (being probably seized on in those times of Confusion) who wrote against that and three Letters of Dr. Potter's on the same Subject: but we could never yet get a sight of Twiss's Book, and very much doubt that all those Pieces which he undertook to refute, except this one Letter, perished in the Calamity and Improbability of those times.*

*The Examination of Tilenus is an imaginary Dialogue betwixt the Commissioners appointed by the Parliament for Examining the Qualifications of their Ministry, and one of the Candidates; in which the harsh Opinions about Predestination are exposed with much Spirit and agreeableness, and shown to be destructive of the Propagation and Power of Religion. This was written during the Rebellion by Dr. Womack, as himself confesseth in a Letter written some years after to one of the Commissioners for reviewing the Liturgy at the Savoy. Daniel Tilenus, under whose name the Author concealed himself, was once a rigid Calvinist, and is said to have been at the*  
*Synod*

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*Synod of Dort, and to have been privy to all the Cabals and Management of it. But Prosecuting the Dispute against Arminius, he was at length Convinced by his Reasonings, and changed his side. He abridged the Canons made at Dort into that little compass in which they are exhibited in this Tract, being Translated from his French.*

*Mr. \* Baxter attempted something towards an Answer to this, charging our Imaginary Tilenus with abusing and misrepresenting the Synod; which was Answered first by a Learned † Person who concealed his Name, and afterwards by Womock himself, in certain †† Dialogues written much on the same Plan with these, where he makes good his Charge by Quotations from the Writings of the Calvinists.*

*We suppose Dr. Womock was born in Norfolk, he having at the University enjoyed a Scholarship belonging to that*

\* Pref. to his *Grobian Religion*.

† *Apology for Tilenus*.

†† *Results of false Principles*.

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*County. He was admitted Pensioner in Corp. Christ. Coll. Camb. in 1620. He himself acquaints us that he was Educated in the Principles which he here opposeth: and it is said that his Father was one of the Triers or Commissioners appointed by the Parliament for Examining into the Orthodoxy and Abilities of such Clergy as should be admitted to the Ministry by their allowance; from whence he became acquainted with the Nature of their Proceedings. In 1641 he was Chaplain to the Lord Paget Baron of Beau-desert, as appears in a Dedication which he makes to him. His aversion to the Principles and Practices of those who prevailed in the succeeding times of Confusion, rendered him incapable of Preferment till the Restoration: at which time he was made Prebendary of Ely, and Archdeacon of Suffolk. The reestablished Court is known to have been too negligent and forgetful of the Merits of their Friends; it is therefore less wonderful that he should obtain nothing more Considerable till 1683, when he was Promoted to the Bishoprick of St. Davids. His short*

*Conti-*

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*Continuance in that Preferment made it detrimental to his Relations: and he was so sensible that it would probably be so, that he accepted it with regret, and often declared he should have been much more joyful and contented if he had been made a Residentiary of St. Pauls. He was tall of Stature, and of a plain and grave aspect; and maintained a good Port and Character in the Stations which he filled: he had an Happy Wit, ready Expression, and good Judgment, had read abundance of Books, and was Possessed of one of the Noblest Collections of them of any belonging to a private Person in his time. He had a singular Veneration for the Establish'd Church, and was indefatigable in his Labors for her Honor and Defence. He died in 1685 in the Seventy third year of his Age, and was buried in the Church of St. Margarets Westminster, where a neat Marble Monument is Erected to the Memory of him and his only Daughter, who left the World a small time before him.*

*To these we have added a Disputation  
concern-*

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concerning the Necessity and Contingency of Events, in respect of God's eternal Decrees: which was recommended to us by a Person for whose Judgment and Learning it is a small thing to say that we have a great deference. This we doubt not will abundantly commend it self to the Judicious Reader, as it saps the very foundation of all those monstrous Opinions and amazing Errors, which have been Broached and Contended for in these Controversies. The necessary Production of all manner of Events, thro' the force of an Irresistible Decree, is herein proved absurd, and derogatory from the Divine Honor. The liberty of a Rational Being is Asserted and Vindicated, and the dignity of Providence maintained: all which is performed in a clear and masculine style, with strength of Reason, and accuracy of Judgment.

The Author was a Person every way Eminent in his time, having the repute of a Great and General Scholar, exact Critic and Historian, a Poet, Orator, Schoolman and Divine. He was second Son

to



## THE PREFACE.

*to Dr. Goad, Provost of King's College in Cambridge: to which Society he was Elected in 1592. His Father conferred on him the Rectory of Milton in Cambridgeshire, which he resigned upon the Afflux of greater Preferments. In 1618 he was Deputed by King James I. to the Synod of Dort, in the room of Dr. Hall Dean of Worcester, who came back indisposed; where he acquitted himself with applause. He was then doubtless, of very different Sentiments from those which he Maintains in this Disputation; otherwise he had never been Judged a proper Person to have been sent to that Synod, nor would have been in any Degree acceptable there: but the force of Truth, and an impartial consideration of the reasons offered in its Defence, at length Prevailed with him, as well as Tilenus, to alter his Judgment. After his return we find him Chaplain to ABp. Abbot, and loaded with numerous Preferments, Prebendary of Winchester and Canterbury, Precentor of St. Paul's, Rector of Norley in Essex, and Hadley in Suffolk.*

*He*

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*He Died in 1638. and is Buried in the Church of Hadley, having left the College, to which he formerly belonged, the Medal Presented to him by the States of Holland for his Service at the Synod of Dort, and 20 Pound per Annum to purchase Books.*

*We have Printed this last Piece, and Dr. Potter's Letter, without any other alteration, than the correcting the Manifest Errors of the Copier or Press: and we have done little more to the Examination of Tilenus, excepting that we have cast the References to Texts of Scripture into the Margin, which the Author himself designed to have done, had he been present at the first Printing of it. Almost the whole of our Labor was bestowed on the first Piece, in the former Edition intituled Appello Evangelium, for the true Doctrin, &c. this we found very incorrectly Printed, the Author dying before it was Published, and perhaps never having Copied it over for the Press. Some Quotations were not taken Notice of to be such, many referred to wrong places, Authors*

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thors Names sometimes mistaken, and Words here and there omitted, which rendered the sense of some Places almost imperceptible. The Translation of the Quotations from Antient Writers was less accurate, and from thence (to whatever Hand we owe it) not always agreeable to the Purpose for which they were Produced. And what farther clouded the Beauty of the Performance, the Author frequently spoke a mixture of Languages, and darkened his meaning by using Scholastic Terms, and blending broken Quotations with the Context: In so much, that one would have wondered how a Man, who was Master of that Simplicity, Sublimity and Nobleness of Style, which he certainly excelled in, could drop into such a manner of writing, if we did not know that the Age he lived in was fond of those Gothic Ornaments, and barbarous ostentations of Learning. We have done our best to redress these inconveniencies, we have compared the Translations with the Originals, and corrected what seemed amiss; we have cleared up the obscure places by

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*considering the Scope of the Author, and comparing them with other Passages more clearly expressed; we have exchanged the Scraps of Greek and Latin for English, and transferred others into the Margin; These were often used only as Ornaments, and when they were not so, we have taken care to insert the Sense of them into the thread of the Discourse: and that we might disembarass the Style as much as possible, we have taken the liberty to transpose Parentheses and other perplexed Passages, so as to clear and reduce them to continued Sentences. Some little Alteration, Omission or Addition is often made, but we hope we have used such Caution in our Proceeding, as not to have deviated from the Author in any thing Material, or done any thing, but what, if he were now living, he would readily approve. We have often changed words for some other Synonymous, but, as we Judged, more expressive or beauteous Terms; but our main design was not to polish the Language, but only to render it intelligible. And therefore the Reader must not be disgusted,*

*if*

## THE PREFACE.

if he now and then meet with Expressions more peculiar to the Language of our forefathers; some such we indeed left with design, Imagining that provided the Sense were clear, an air of Antiquity in the Diction appeared more Majestic, unaffected, and better becoming the Author.

The Executing this which we chiefly proposed in this Undertaking, hath been not a little troublesom; and hath made us think a celebrated \* Person less Extravagant in what he saith on a like, tho' far Greater Occasion; viz. " That he durst swear " that it had cost him more time and pains " to revive the Writings which he Publish- " ed, than it did the Author to compose " them. But we are enough sensible, that the labors Bestowed in this kind, are like those laid out in Repairing an ancient Edifice, where when the utmost is done that can be, at best, every thing appears but barely as it should be. Such however as the Performance is, we now leave it to the Public.

\* *Erasmi de Edit. sua Oper. S. Hieron. in Ep. ad Leon. Decim. Pap.*

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*We should close this Preface with the Public acknowledgement of our obligations to a Learned and Worthy Person, to whom the Reader and our selves are indebted, for a good part of the Account which we have given of our Authors: But his great Abilities and Humanity cannot be made better known than they are by any thing which we can say of them. We shall therefore only add our thanks to the Subscribers for this Edition, for the Respect and good Will they have manifested to us: and we shall think our selves abundantly successful, if what we have done, fall not too much beneath their Expectations.*



# TRACTS

*Contained in this Volume.*

- I. An Appeal to the Gospel, for the true Doctrin of Divine Predestination, concord-ed with God's free Grace, and Man's Free-Will. With an Appendix, Concerning the Salvability of the Heathen.
- II. A Letter of the Learned *Chr. Potter*, D. D. Vindicating his Sentiments in these Controversies. Pag. 223.
- III. The Examination of *Tilenus* before the Triers in *Utopia*. Pag. 247. *L. Hornet, &c*
- IV. A Disputation concerning the Necessity and Contingency of Events, in respect of God's Eternal Decrees. Pag. 357.

1990

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A N  
A P P E A L  
To the  
G O S P E L,

For the True Doctrin of

*Divine Predestination,*

Concorded with the Orthodox Doctrin of

*G O D's Free-Grace,*

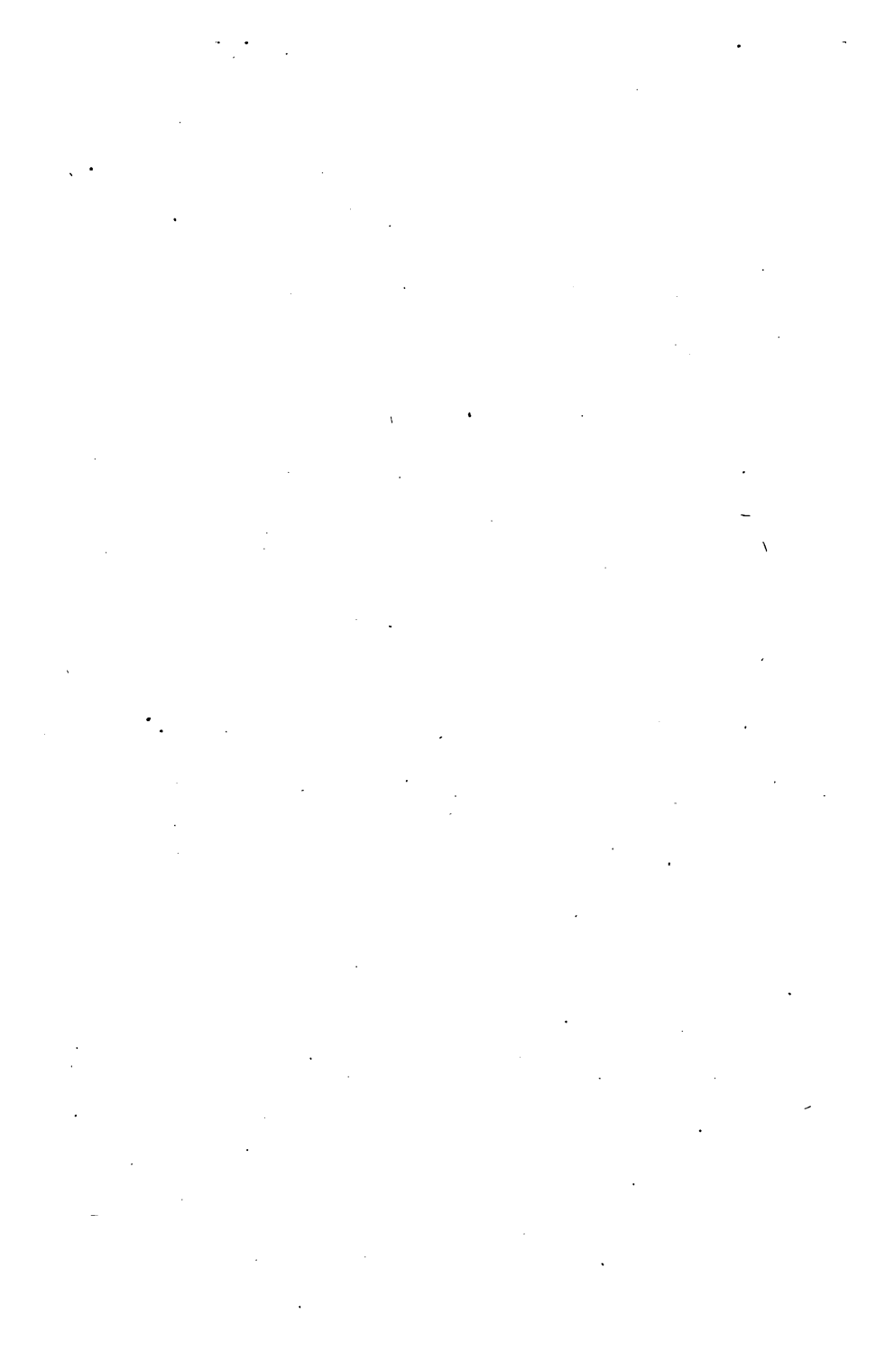
A N D

*M A N's Free-Will.*

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By *JOHN PLAIFERE, B.D.*

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A N  
A P P E A L  
T O T H E  
G O S P E L &c.

P A R T I.  
T H E I N T R O D U C T I O N.

**T**HAT which gave Beginning and Birth to the following work, was principally a desire, by the help of God and through his blessing, to get some satisfaction to my self in the great question of this age, concerning the *Order and Manner of divine Predestination*, conceiv'd in the mind of the only wise God, after the manner of our understanding, as the holy Scriptures have revealed it unto us.

Therefore about this *Order* I have searched out, and here set down, the several opinions of Note and Estimation, which are *five* in number; these I have examined and compared together: and in four of the five I do find and acknowledge some parts and pieces of truth, and indeed no Doctrine can appear in any degree probable, which consists all of falsehoods. But those few lineaments of truth are so obscur'd and mingl'd with defects, that they seem to me to lead both into error in faith, and corruption of Manners, if Men should live after them; and that not by abuse only, as may be pretended, but by just and necessary consequence, and by the nature of the very principles.

A

But

But in the *fifth Opinion*, I will not say there shineth forth the Perfection of the full and naked truth; for since we see now *thro' a Glass Darkly*, if I should say that we have discovered truth beyond possibility of mistake, nothing could bewray a greater want of Judgment, than such an arrogant presumption of certainty. But this I must say, *therein* seemeth to appear a certain way of apprehending and teaching this high mystery, which is in it self, far more free from giving occasion of error, either in faith or practice, than in any of the several opinions before laid down.

This which we advance, though not new in it self, hath been but little explain'd or treated of in such popular Books or Sermons as have hitherto been published in English: Some parts of it indeed have been perhaps lightly and occasionally touch'd upon. I was therefore desirous to give a full and intelligible explication of it; to confirm and demonstrate it by the holy Scripture, and to show its consonancy with other undoubted truths of divinity. In which I have here taken much more pains, and am far more large than in the Demolishing and Confuting of the different, and, as I take it, defective Opinions; partly, because that is already done to my hand, in the domestick conflicts of the several defenders of the four Opinions in their Books written in the Elenctique, and the invective vein, more to the breach of the peace of the Church, than to the edifying of the truth in love: and partly, because as it is an harder, so it is a nobler thing to build than to destroy, to abet and maintain a lovely truth tending to peace, both inward in the Conscience, and outward in the Church, rather than to labour to hew down those falsehoods which the sooner fall of themselves, the more curiously they are polish'd and wrought upon by their zealous admirers.

Yet

## The INTRODUCTION.

3

Yet because *the great Master of method* teacheth Aristot. Ethic. l. 7.  
us, that it is not enough to deliver the truth, unless c. 14.  
we do shew also the cause why that is false which  
is false; and that this doth much avail to win credit to our own Opinion. Therefore I shall give in brief some reasons for my dislike of the opinions which I reject, in their several and proper places; and then proceed to my chiefest care, and hardest Task.

In which weighty work, distrusting my own mean abilities, I continually most humbly pray the spirit of Truth, to lead me into all Truth, which is conducive to Godliness; \* not desiring to amuse my self with bare speculations, but if possible, to make such discoveries as may be serviceable in the promoting true and active piety: nor approving their saying, who tell us, one doctrine is for Schools where truth is tryed, and another for the Pulpit where piety is perswaded. Never am I perswaded where the Exhortations to practise sound contrary to the doctrine which the Preacher just now labour'd to establish, nor where the Pulpit differs from the Chair.

Now if I had intended this work for the Publick, it had been best to have suppress'd and conceal'd the names of the Authors, and great advocates of the disagreeing opinions; that none might be prejudic'd against truth thro' respect to any contrary authority: knowing that it is as true in our age, as it was in † St. Hilary's, that the greater part of Christians are either stiff or variable in their Tenets, according as they find some famous or favourite Author to have been for or against them. But this

\* *Cupimus enim investigare quid verum sit, neque id solum, sed quod cum veritate Pietatem quoque praterea erga deum habeat conjunctam.* Sadoles. in Rom. 8.

† *Quanto plures sunt in Ecclesia qui auctoritate nominum in sententia teneantur, aut ad sententiam transferantur?* Epist. ad Aug.

## The INTRODUCTION.

was not written to *the Many*, who have no other reason for their Sentiments, but that such and such have thought so before them; but to those who  
 Acts. 17. have *judgment* and will make use of it; to such,  
 11. whom the Sacred Penman terms *more noble*, more generous and human spirits, who will allow themselves and me to *search the Scriptures* and see *whether things be so* as Doctors say; and will not be offended; \* if I am unwilling implicitly to follow the single dictates of any, but endeavour to collect the scattered rays of truth and probability, wherever I find them, and resolve to appeal from any Authority to that of the Gospel.

Another end and design which I had in writing this Treatise, and reducing it to its present Form, was to give satisfaction to some of my Learned and Loving Friends, to whom I might communicate it: who having heard either of my Studies in these controversies, or of my opinions, and perhaps not thoroughly apprehending them, may have conceiv'd worse thoughts of me and them, than either there is cause, or than I ought to suffer them long to entertain in their minds.

For as concerning my Studies, it may possibly be thought that I have aim'd at knowledge too wonderful for me; that I have not only endeavour'd to go farther than Men of small, that is, of my abilities should or can go; but also have approached too near to majesty, in searching into Mysteries above human Capacity; as in these enquiries concerning the Order and Manner of Predestination, conceiv'd in the mind of the only wise God, and the reconcileableness of the doctrines of Grace and Free-will with that of Predestination. But these Papers I hope, will make it manifest;

1. *First*. That I leave things unsearchable unsearch'd,

+ *Auctorem neminem unum sequar, sed ut quemque verissimum in quaque parte arbitror.* Plin. Proem. l. 3.

and

and stand with the Apostle, in the self same place that he did, admiring and adoring *the depth of the riches, and wisdom, and knowledge of God*; I say it will be evident that I do this where there is like occasion for it; not to cloak iniquity or absurdity imputed to the divine Majesty by, *O the depth &c!*

*Secondly*, That I search not at all into any thing by mere natural light, and human reason, which to do in these things were a presumption deserving the severest censure and worst success, but by the light of Divine revelation in God's holy word; and therefore I have entituled this Treatise, *an Appeal to the Gospel*, by which, I plainly intimate that I pretend to open God's counsels so far only as he hath been pleas'd to communicate them to us.

And *Thirdly*, That I do this, not only by appealing to those texts that directly and immediately speak of our Predestination and Election, which may seem hard and obscure; but also to the openest and commonest places that are fundamental principles of Christianity, and the Grounds of Catechism, which ordinary Capacities, and not Men of great Abilities alone, are able to understand: and by which the fewer and harder Texts are to be enlightened and interpreted, and not contrarily.

\* *Irenaeus* rightly observeth, that *they must put a very forc'd and wrong sense on many things, who will not rightly understand some one*; which hath happen'd to many in our age. That *one thing* which they will not rightly understand is, *the universal promise of Grace and Acceptance, made in the Gospel to all Men, thro' Christ the redeemer of all*, which our Church professeth in her *Articles and Homilies*, and in her *Catechism*; which *one promise* is the ground of all the conclusions here maintain'd. So that my Studies

\* *Multa male interpretari coguntur, qui Unum rectè intelligere non volunt.* lib. 5.

have not been about some curious and superfluous questions, separable from the body of Divinity, and which might well have been spared; but about the most essential parts, and Articles of that Body, and of their mutual coherence and connexion: The full Examination whereof is so necessary and useful a thing, that I can hardly hold him worthy the name of a Divine, who hath not labour'd therein.

And as my Opinions, unexamined, may be presumed to be nothing else but either antient or late condemned heresies, neither I nor any good Man ought to bear such an imputation or bear supposition with silence. I shall therefore in this Tract undertake to shew, that the apprehensions expressed in it, are none of those old condemned Heresies, nor those late rejected Heterodoxes; but the very Doctrine of the Antient Fathers of the Church, builded upon the sense and letter of the Holy Scriptures, and consonant to the Publick established doctrine of the Church of *England*, contained in the Books of *Articles*, *Common Prayer*, and *Homilies*. which if I shall make good by clear and undeniable evidence, then I hope my good Friends will hold me excused, and cleared of any such crime as Heresie, or Semi-heresie, or Novelty: and will take me for a true and sound Member of the Church of *England*, both in Doctrine and Discipline: from both which, I fear, there hath been made by many in this Church too great a defection and departure, since the daies of King *Edward* the Sixth, when they were first established; and since the Primitive years of the happy Reign of Queen *Elizabeth*, wherein they were ratified and strengthened with a second, and oft-renewed Judgment. But the Examination and Tryal of all this, I commit and submit to my ingenuous and loving Friends, and them and their Studies to the Goodness and Grace of God our Father.



## C H A P. I.

## THE FIRST OPINION.

**T**HE first Opinion concerning the Order of divine Predestination is this:

1. That God from all Eternity decreed to create a certain number of Men.

2. That of this number he Predestinated some to everlasting Life; and other some he reprobated unto eternal Death.

3. That in this Act he respected nothing more than his own Dominion, and the Pleasure of his own Will.

4. That to bring Men to these ends, he decreed to permit Sin to enter in upon all Men, that the reprobate might be condemned for Sin; and decreed to send his Son to recover out of Sin his Elect, fallen together with the reprobate.

This opinion hath for its defenders *Beza, Piscator, Whitacre, Perkins*, and other Holy and Learned Men; but is rejected by many Protestant Divines, as by the Reverend Divines of our Church that were at *Dort*, by *Peter Moulin, Robert Abbot* Bishop of *Salisbury*, and others: it is detested by the *Papists* and *Lutherans*; and was that which *Arminius*, and his followers chiefly opposed in the low Countries; and it is charg'd,

*With making God the Author of Sin.*

*With reprobating Men before they were Evil.*

*With Electing Men not in Christ, who is sent, according to this Opinion, to recover out of Sin those that were Elected, before they were considered as Sinners.*

This is that irrelative decree which \* *Mr. Mount-*

\* See his *Appello Casarem* Pag. 49. 54. &c. this *Mountague* was afterwards Bp. of *Chichester*.

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*ague* disliketh, because in it there is no respect had to any thing fore-known, not so much as the fall of Man, much less Christ, or Faith, giving to God no fore-knowledge, or no use of it at all, in this Act of his which the Scripture calls *Predestination*.

Yet this Opinion doth well admonish us to remember the *Dominion*, and Sovereign Power, and Will of God, which must be seen and acknowledged in his Predestinating of Men, according to that of the Apostle, *Hath not the Potter power over the Clay?* and, *He hath mercy on whom he will:* which we will be mindful of in the fifth Opinion.

Under this Opinion are to be placed the nine assertions concluded at *Lambeth*; which some have often laboured to get inserted into our book of Articles, but could never yet obtain their desire. It is requisite therefore to set them down, because they are not vulgarly known, and to examin them what they mean, and see how far they are Orthodox, or agreeing to our Articles. And for their sakes that understand not the Latin Tongue, I will render them in English.

\* *Articles approv'd by the right Reverend Lords, John Lord Archbishop of Canterbury and Richard Lord Bishop of London, and other Divines at Lambeth.*

1. *God from Eternity Predestinated some Men to Life, and some he reprobated unto Death.*

2. *The moving or efficient cause of Predestination to Life, is not the fore sight of Faith, or of Perseverance, or of good Works, or of any thing which may be in the persons Predestinated, but only the Will of God's good pleasure.*

3. *Of the Predestinate there is a predefined and cer-*

\* For a full account of these Articles see an Appendix to *Dr. Tho. Expo. of the 39 Articl.* or rather the very learned and diligent Mr. *Sirys's Life of Abp. Whitgift.* B. 4. c. 17. *tain*

## THE FIRST OPINION.

9

tain number, which can neither be increased, nor diminished.

4. They which are not Predestinated unto Salvation, shall necessarily be condemned for their Sins.

5. True, lively, justifying Faith, and the sanctifying Spirit of God, is not extinguished, doth not fall out, doth not vanish in the Elect, either Finally, or Totally.

6. A Man truly believing, that is, endued with justifying Faith, is certain, by or with full persuasion of Faith, of the forgiveness of his Sins, and of his everlasting Salvation by Christ.

7. Saving Grace is not given, is not communicated; is not granted to all Men, whereby they may be saved, if they will.

8. No Man can come to Christ, unless it be given unto him, and unless the Father draw him; and all Men are not drawn of the Father, that they come unto the Son.

9. It is not put in the free Choice, and Power of every Man, to be saved.

These be the nine Assertions concluded at *Lambeth*, at the instance of Dr. *Whitacre* against \* three propositions deliver'd at *Cambridge* by *Peter Baro* the Frenchman, Professor of Divinity in the Chair erected by the *Lady Margaret*.

Only four of these nine, which concern the Doctrine of Predestination, are here considered; the other five we shall speak of in their proper place, in the third part of this Book.

For the words of these four, they are so composed, that they comprehend most certain Truths, but applicable as well to the fifth Opinion, hereafter to be propounded, as to any other. But because all Men will fetch the interpretation of them from Dr. *Whitacre*, the chief composer, his understanding of them must be taken for their meaning. And how

\* 1. De Prædest. & Reprobat. 2. De Amissione Gratiæ. 3. De Certitud. & securitate Salutis. *Whit.* cont. ult. Pag. 4.

- Conc. ad he understood the Doctrine of Predestination doth  
Cler. appear in his Sermon preached a little before those  
Of 9. Articles passed at *Lambeth*, wherein he argueth a-  
1595. gainst St. *Augustine*, that Original sin was not the  
Pag. 7. cause of Reprobation, seeing (according to St. *Augustine's* doctrine) it is remitted to many reprobates.
- Pag. 8. He expoundeth, Rom. 9. 21. of the *Lump* or *Mass* of Mankind, not considered as fallen, or tainted with
- Pag. 15. *Original Sin*; and nameth *Bucer* as concurring with him. And again, he appealeth to our Confession in the seventeenth Article, which he is persuaded delivers the same Doctrine that he did; not only because those Articles were composed by the disciples of *Martyr* and *Bucer*, as he saith, but by the words themselves. How other Bishops and Professors since have understood that Article, and what influence *Martyr* and *Bucer* had in the composition of our Articles, shall be seen in the next Opinion.

It is well known that Dr. *Whitacre* dying at his return from his journey, these nine Assertions were not received with such accord, but that the two following Professors differed from them; and when al D. D. the life of Dr. *Whitacre* was written by a learned J. Richard- Friend of his, who would have inserted these nine son D. D. Conclusions, they were by Authority suppressed; which makes it evident, that, though much was imputed and yielded to the excellent Judgment of Dr. *Whitacre* of worthy Memory, all in Authority then were not of his mind in this matter: whom yet they would not offend, or lose, as the times then were. Neither, in the first year of King *James*, in the conference at *Hampton Court*, when suit was made that these nine assertions, *Orthodoxal*, (as Dr. *Reynolds* term'd them,) should be inserted into the Book of Articles, was this request obtained; but that motion was quenched by the speeches of the Bishop of *London*, who had been at the concluding of those Assertions at *Lambeth*; and Dr. *Overal* Dean of

of *Paul's*; who had been a party in these Controversies. And for the Orthodoxy of these Assertions in *Dr. Whitacre's* sense; *Dr. Barlow*, the relater of this conference, puts it upon *Dr. Reynolds* terming them so, not upon his own or his Masters opinion, he having been well acquainted with the carriage of that business at *Lambeth*, being then Chaplain to the Arch-bishop in his house. And his relation tells us, the nine Assertions were sent to the University for the appeasing of those quarrels that were risen in *Cambridge* about certain points of Divinity. If for the appeasing of quarrels, it was wisdom so to pen them, as they might satisfy and unite all sides with common and general Truth. As the *first* Assertion doth, saying,

*That God hath Predestinated, &c.* which is most true, but it saith nothing concerning the Order and Manner, &c. which is now the Question, and was then.

The *second* speaks true of the moving, or efficient Cause of Predestination, both in what it denies, and what it affirms; but the question is not concerning the Cause of Predestination, but the Object of it: for whether it be simply *Man*, or *Man considered as fallen*, or *Man with respect to his repentance, or stubbornness in Sin*, nothing in *Man* is the cause of his Election.

The *third* of the number is very true, but founded on the infallibility of God's foreknowledge, as well as the immutability of his Will.

The *fourth* is the most ambiguous assertion; for if it suppose Non-predestination to be the cause of the necessity of condemnation for Sin, it putteth *Non causam pro causa*, (as Logicians speak;) for Sin is liable to condemnation, because it is the transgression of God's Will; not because it was done by a person not Elected; but if it suppose Non-predestination as a more negative, that is, that God

hath not Elected such an one, and withall suppose Sin committed, and not repented of by that Person, there is cause enough for the Justice of God to condemn him that hath Sinned, and hath used no means of recovery.

## C H A P. II.

## THE SECOND OPINION.

THE second Opinion concerning the Order of Predestination is this;

1. *That God from all Eternity decreed to create Mankind Holy, and Good.*

2. *That he fore-saw Man being tempted by Satan, would fall into Sin, if God did not hinder it; he decreed not to hinder.*

3. *That out of Mankind seen fallen into Sin and Misery, he chose a certain number to raise to righteousness, and to Eternal Life; and rejected the rest, leaving them in their Sins.*

4. *That for these his chosen, he decreed to send his Son to redeem them, and his Spirit to call them, and sanctify them; the rest he decreed to forsake, leaving them to Satan and themselves, and to punish them for their Sins.*

Many do say that St. *Austin* was the first Author of this Opinion, since whom it hath had for its defenders the *Dominicans*, *Bellarmino*, *Cajetan* and many other Papists; and among Protestants the Synod at *Dort*, P. *Moulin*, Dr. *Abbot* Bp. of *Salisbury*, Dr. *Carleton* Bp. of *Chichester* and others: but it is disliked by the defenders of the former, and of the following Opinions also.

By the former, because to defend the Justice of God, it supposeth Mankind corrupted before any Election or Reprobation was made, which seemeth needless;

needless; for, \* say they, there are Elect and Reprobate Angels without, or before any Corruption or Fall.

By the following, because with the former Opinion it teacheth Christ to be sent only to the Elect, and the Word and Spirit only to call them; whereby the Reprobate are but more oppressed, being called to embrace Salvation offered, which they cannot do, and yet for refusal thereof they are more deeply condemned.

By all of them, because it supposeth Original Sin the cause of Reprobation, which the former impute to an antecedent irrelative Decree; the others to foreseen infidelity or disobedience: none of them simply to that Sin which they suppose remitted in Baptism to many reprobates.

Both these Opinions offend much against God's Goodness and Truth; but this second well acknowledgeth, that God decreed something upon his foreknowledge of what Man would do, being permitted: that this foreknowledge is so certain that upon it God builded his greatest Councils of the Mystery of the Gospel; as upon the foreknowledge of Adam's fall, the Decree to send Christ.

It provideth also for the clearing God's Justice on such as die in their Infancy, who have no other desert of Death but Original Sin; from which, as to the pain of Eternal Death, God's mercy delivereth whom he pleaseth by Baptism, or the vow thereof in the Holy Church. But the Judgment of the Massilienses reported by † Hilary is very right, that is, *that the Election or Reprobation which is of Infants that live not to years of Discretion, is no necessary pattern for the Election or Reprobation of them that live into a further age.*

\* *Cacodamones non fuerunt in Massa, & tamen reprobati; Christus non fuit in Massa, & tamen ut homo Eligitur.* Pridcaux I. Lect.

† *Parvulorum autem causam ad exemplum Majorum non possuntur afferri.* Hilary.

## THE SECOND OPINION.

The defenders of this Opinion claim our seventeenth Article as agreeing with them, and surely better may they do it than they of the former; for those words, *to deliver from curse and damnation, those whom he hath chosen*, impoſe a curſe and damnation fallen into, by thoſe who are delivered. But how thoſe words, *chosen in Chriſt*, and *the Godly conſideration of Predeſtination and our Election in Chriſt*, and thoſe words, *we muſt receive God's promiſes in ſuch wiſe*, as they be generally ſet forth unto us in *Holy Scriptures*: how theſe will ſtand with a Decree of Election, made before Chriſt be thought on, or otherwiſe than as the means to bring the Elect to Salvation, I ſee not. For the Article diſtinguiſheth, or makes it two things, *to chooſe ſome in Chriſt one of Mankind, and to bring them by Chriſt unto Everlaſting Salvation*. Nor can I conceive how a general promiſe will ſtand with a particular purpoſe, meaning or intending the promiſe but to ſome few. Let them conſider how they can make it good by their Doctrine, and I will conſider how I can make that good which the Article ſaith, by the Doctrine of the fifth Opinion.

As to the appeal to *Bucer* and *P. Martyr*, for the ſenſe of our Articles, uſed by *Dr. Whitacre* in his time, and of late by *Dr. Carleton Bp. of Chicheſter*, the anſwer is full, *viz.*

1. That *Bucer* is not of the ſame Opinion with *Martyr*, nor *Carleton* with *Whitacre*, in the apprehenſion of the order of Predeſtination.

2. That it is not true, that the diſciples of *P. Martyr* and *Bucer* compoſed our Articles; for thoſe Articles concerning which there is now queſtion, were the ſame under King *Edward the ſixth*, and Queen *Elizabeth*; \* but the Biſhops and Divines

The Common Service firſt, and afterwards the reſt of the ſurgy, was finiſhed, at *Windſor*, by our own Divines, in the under



under King *Edward* the sixth had composed the Articles and Liturgy before *P. Martyr*, and *Martin Bucer* came hither; as doth appear in Mr. *Fox's* History. Hence when *Bellarmino* objected that *Bucer* and *Martyr* were the 'Planters of the faith' professed in England, the renowned Dr. \**Andrews* answered, 'that it was by no means true, that those two Persons Planted the Faith in England, since they found it already sown, and flourishing here from the remotest Antiquity; but only that they rooted out certain Tares, which long after were sown amongst it by the Romish Emissaries; altho' even those Tares themselves were in great part both condemned and rooted out before their arrival: but

Summer of 1548. *Pet. Martyr* came into England about the end of November, when the Liturgy had been already approved by the King and Council; and a Bill for its Establishment came into Parliament the 9th of December, and was agreed on the 15th. of January following. ArchBp. *Cranmer's* Letter, inviting *Bucer* into England, is dated the 2d. of October 1548, but it is plain, from the repetition of that invitation in a Letter of *Pet. Alexander's* to him, that he was not arrived hither on the 24th. of March 1549. *Bucer* indeed afterwards reviewed and corrected the Liturgy, but the alterations he made nothing concern these disputes. As for the Articles, tho' the supposed Composers of them were too far advanced in Age and Learning to be the disciples of *Pet. Martyr* and *M. Bucer*, yet it is a mistake to say they were composed before their arrival here, since that was not done till 1551, after *Bucer's* Death. Vid. *Burnet. Hist. Reform. Part 2. B. 1. Pag. 27. 61. and B. 3. Pag. 166. Heylin, Hist. Refor. Pag. 65. Bucer's Script. Angl. Pag 191*

\* *Tametsi enim, ibnus quovis seculo inter doctos Bucerus & Martyr, ut nos eorum pudere non debeat: non tamen (si verum volumus) seminarunt duo illi fidem in Anglia (ut ridicula Cardinalis.) quum, ante, vel Gregorium, vel Lutherum: Apostolorum seculo seminatam. late hic crescentem inveniunt. Zizania modo quadam, longo post intervallo, a vestris superfeminata eructarunt: quanquam & illa ipsa Zizania, ante illorum hic adventum magna ex parte & indicata erant, & evulsa. Hi autem in Labores aliorum intrarunt, & ut Illis in re: Academica modo suppetias ferrent, operam hic suam posuerunt. Ad Card. Bellarm. Apol. Resp. Pag. 31.*

they

- they entered upon the labours of others; and bestowed
- their endeavours here, in assisting our Reformers
- in the affairs of the Universities.

See the  
Harm. of  
Concess.

3. That it is certain that ArchBp. *Cranmer* was one of the chief composers of our Articles, and whosoever were besides, they had more respect to the *Augustan Confession*, than to any other, as appears by the very Identity of many of the Articles: and the Principal of our Churchmen at that time had more familiarity with *Melanchton* and *Erasmus*, than any other Divines, singularly approving their Expositions of the Sacred Scriptures, and of the principal Articles of the Christian Faith: insomuch that they caused to be translated into English, *Erasmus's Paraphrase on the Gospels*, and enjoined them to be Study'd by Priests, and to lie ready in Churches for all Men to read, and as it were to drink in the Doctrine of the Scriptures according to *Erasmus* his interpretation; whose writings which way they go in these Controversies, all Men well know who have read them.

### C H A P. III.

### THE THIRD OPINION.

THE third Opinion is;

1. That God decreed to create Mankind Good, &c. as the second Opinion said.

2. That he foresaw the fall of Man, &c. as in the same second Opinion was said.

3. That he decreed to send his Son to die for the World, and his Word to call, and to offer Salvation unto all Men, with a common and sufficient Grace in the means to work faith in Men, if they be not wanting to themselves.

4. That out of God's foreknowledge of Man's infirmity,

mony, and that none would believe by this common Grace, be decreed to add a special Grace more effectual, and abundant, to whomsoever he pleased, chosen according to his own purpose and Grace, by which they shall not only be able to believe, but also actually believe.

This seems to be defended by the Reverend and Learned late Bishop of Norwich, Dr. Overal, and Richard Thompson his diligent Auditor and Familiar; as may be gather'd out of the Bishop's Judgment, concerning the five Articles controverted in Holland, and out of the Conference at Hampton Court, and out of Thompson's *Diatribæ de Intercisione justitiæ*. which Opinion, if I understand it right, I have not found expressly or strictly examined by any Divine: Dr. \*Abbot, in his Animadversion upon Thompson's *Diatribæ* cap. 4. suspecteth *Arminianism* in it and rejecteth it. But Dr. Overal doth clearly sever it from the Remonstrants Tenets, as you shall see by and by. I have the following objections against it.

1. That common Grace, which is so far inferiour to the infirmity of Man, that no one is saved by it, is not the Grace of the Gospel, which sure was intended to be Salutory at least to some; nay it deserveth not the name of Grace, since it is not beneficial to any.

2. That superabundant, special, effectual Grace, seems not to be the Grace of the Gospel, being rejected of none to whom it is offered: for the Grace of the Gospel, is such as is received by some, and the self same rejected by other some; to some 'tis *in vain*, to others *not in vain*.

3. This Opinion, with the two former, seems to bring in a certain desperation into the minds of Men, (as was of old objected to St. *Augustine*) seeing none can be saved but by that special and abundant Grace, which is given but to a few, out of

\* *Insuper quidem & gravis halitus Arminiani dogmatis* cap. 4.

the secret purpose of God; which whether God doth intend to give or no; the general promises of the Gospel do not assure; seeing they imply no more than a common Grace, which is ineffectual, according to this Opinion.

But before I censure it farther, take it in the words of one of the most Learned Doctors of our Age.

‘ \* There were five Articles controverted in Holland; the First, of *God's Predestination*: The Second, of *Christ's Death*: The Third, of *Freewill and Grace*: The Fourth, of the *Manner of the working of God's Grace*: The Fifth, of the *Perseverance of Believers*. Touching which the *Remonstrants* or *Arminians*, and the *Contra-Remonstrants* or *Puritans*, do maintain contrary Opinions; the middle Way between which, our Church (as I conceive) doth much more rightly hold.

#### ARTICLE I. *Of God's Predestination.*

‘ *First*, the *Remonstrants* make the General and Conditional Decree of Predestination to be, upon condition of Believing, according to the general Gospel-promise of Saving all Men, through Christ dying for them, if with a lively and persevering Faith they shall believe in him, by the Word and Holy-Ghost assisting it. And they make the special and absolute Decree, to be out of the foreknowledge of Faith, touching the saving all such particular Men, whom God foresaw would believe through Grace; and on the other side, condemning of those whom he foresaw would continue

\* All this Quotation is in a fair *Las. MSS.* in the Library of *Trinity Coll. Camb.* Z. 15. 20. and to the end of it, is added an attempt to prove what is here advanced, as the Doctrine of our Church, from the *Articles, Liturgy* and *Homilies*. Perhaps the whole is a Prelection of Dr. *Overal*, when he was *Reg. Prof. of Divinity*.

‘ *impeni-*

‘ impenitent in Sin, and unbelievers. And this is  
 ‘ the Opinion of the Antient Fathers before St.  
 ‘ *Augustine*, and of many after him, and of many  
 ‘ *Papists, Lutherans*, and many others.

‘ Secondly, the *Contra-Remonstrants*, excluding  
 ‘ the general and conditional Decree, make one on-  
 ‘ ly particular and absolute Decree touching the sav-  
 ‘ ing, and enduing with Faith and Perseverance,  
 ‘ some certain particular Men, chosen out of Man-  
 ‘ kind, through Christ dying for them alone, by the  
 ‘ effectual or irresistible Grace of the Holy Ghost,  
 ‘ peculiar only to them; all others, by an absolute  
 ‘ Decree, being rejected and condemned. And this  
 ‘ is the Opinion of *Zuinglius, Calvin*, and the *Pu-*  
 ‘ *ritans*; but (*unknown to all the Antient Fathers even*  
 ‘ *to Austin and his followers*, and is rejected by all *Pa-*  
 ‘ *pists, Lutherans*, and many others.

MSS. Trin.  
Coll. Cant.

‘ Thirdly, Our Church taking the middle way,  
 ‘ joins the particular absolute Decree (not out of  
 ‘ foreknowledge of Man’s Faith, or Free-will, but  
 ‘ out of the purpose of God’s Will and Grace)  
 ‘ touching the freeing and saving those whom God  
 ‘ hath Elected in Christ, with the General and Con-  
 ‘ ditional Will, or the general Promise of the Go-  
 ‘ spel; teaching that *God’s Promises are so to be embra-*  
 ‘ *ced as they are proposed to us in the Holy Scriptures,*  
 ‘ *and that Will of God is to be followed of us, which*  
 ‘ *we have expressly Revealed in his word;* as namely,  
 ‘ that God gave his Son for the World, or for all Man-  
 ‘ kind, that Christ offered himself a Sacrifice for all  
 ‘ the Sins of the whole World; that Christ redeemed  
 ‘ all Mankind; that Christ commanded the Gospel to  
 ‘ be Preached unto all; that God wills and commands  
 ‘ all Men to hear Christ, and to believe in him; and  
 ‘ in him offers Grace and Salvation unto all Men. This  
 ‘ is the infallible Truth, in which there can be no  
 ‘ falshood; otherwise the Apostles, and other Mini-  
 ‘ sters of the Gospel preaching the same, should be

' false Witnesses of God, and should make him a  
 ' lyar. And thus Opinion agrees with the Judg-  
 ' ment of St. *Augustine*, as he is expounded by *Pro-*  
 ' *sper* and *Fulgentius*: and is the more common Do-  
 ' ctrine of the Church after St. *Augustine*. And  
 ' these two things do well stand together; God in  
 ' the first place, to offer Salvation to all, if they  
 ' will believe, and common Grace and sufficient  
 ' in the means ordained by him, if Men be not  
 ' wanting to his Word, and Holy Spirit. And  
 ' then in the second place, that for the help of  
 ' Human frailty, and the greater certainty of Man's  
 ' Salvation, he should add his special, more effe-  
 ' ctual and abundant Grace to be communicated to  
 ' whom he please, by which not only they are able to  
 ' believe or obey (if they please) but also actually do  
 ' will, believe, obey and persevere, according to the  
 ' Sentence of St. *Anstun*; *so God ordained the Life of all*  
 ' *Angels and Men, that therein he might first manifest*  
 ' *how far Free-will could go; And then what the Benefit of*  
 ' *his Grace, and the Judgment of Righteousness could do.*

De corrup.  
 & grat.  
 cap. 10.  
 Pag. 799.  
 Octav.

#### ARTICLE II. Of Christ's Death.

' In like manner of the Death of Christ for all,  
 ' there are three Opinions.

' *The first*, that Christ dyed for all Men, and by  
 ' his Death did redeem all mankind in God's ge-  
 ' neral and conditional purpose of giving Salvation  
 ' for Christ's sake that dy'd, to all, upon condition  
 ' of Faith, depending on the free Cooperation of Men  
 ' under Grace.

' *The second* contrary to the *first*, that Christ did  
 ' not Die for all, &c. nor did redeem all Mankind,  
 ' &c. nor that God by any manner of means, or  
 ' upon any condition, did *will* or intend to give  
 ' Salvation or Grace for Christ's sake, to any other,  
 ' save only the Elect, &c.

' *The*

' *The third*, supposing Christ's Death for all Men,  
 ' and God's purpose conditioned with the general  
 ' Grace of the Gospel-promises, adds the special  
 ' intention of Faith, touching the applying the benefit  
 ' of Christ's Death, by Grace more abounding, and  
 ' effectual, absolutely, certainly, and infallibly, only  
 ' to the Elect; without any Prejudice, or any Diminution  
 ' of the Will, and Grace common and sufficient.

### ARTICLE III. *Of Free-will and Grace.*

' All agree that Free-will is not able to do any  
 ' thing that is Good, without Grace preventing,  
 ' present and subsequent; so that it holds the beginning,  
 ' middle and end in Conversion, and Faith,  
 ' and every good Work: but they disagree in this, that.

' The *first Opinion* makes exciting Grace so to  
 ' be joined with the word Heard, and Understood,  
 ' and Meditated upon, that in some degree it is common  
 ' to all, who are willing to obey it.

' The *second* strives to make Grace proper and  
 ' peculiar only to the Elect, and will not confess  
 ' it to be in any manner of way common  
 ' to all.

' The *third* conjoins both sides, acknowledging  
 ' Grace so to be common, and sufficient, being joined  
 ' with the Word, as withall to profess, 'tis special  
 ' and effectual to produce certainly Salvation, being  
 ' proper to those, whom God out of his good  
 ' Pleasure hath Graciously elected in Christ.

### ARTICLE IV. *Of the Manner of the Working of God's Grace.*

' The *first Opinion* makes Grace so to work in  
 ' Man, that it takes not away the Liberty of his Will;  
 ' but preserves it; so that a Man may by Grace

' so

so believe and obey, as that he may also by his Free-will resist Grace.

The *second* makes the Works of Grace to be irresistible, so as wherever it comes, it doth *invariably* incline and draw the Mind to assent and obey.

The *third* Opinion teacheth, Men may be so stirred up and moved by Grace, that they may both obey that Grace calling and moving, if they attend thereto, and also may through their Free-wills, resist God's Call and Motion, *and that they too frequently do resist it*: but it adds further, that God, when he will, and to whom he will, doth give Grace so Abundant, or Powerful, or Congruent, or some other way effectual, that altho' the *Will* in respect of its Liberty may resist, yet it doth not resist, but certainly and infallibly obey: and that God thus deals with those whom he hath Elected in Christ, so far forth as is necessary to their Salvation.

MSS. Trin.  
Coll. Cant.

#### ARTICLE V. Of the Perseverance of Believers.

The *first* Opinion maketh all Believers, to be so furnished with God's Grace, that they are able to persevere, if they will be as careful as they should be; that the same Men also may possibly fall away from Faith and Grace, through Negligence and Security.

The *second* denies Believers, to be able so to fall away from Faith and God's Grace, as to become in the State of Damnation, or Perish; but such as shall once truly believe, shall always so persevere in Faith and Grace, that at length they may all attain Salvation.

The *third* with St. *Augustine*, makes believers, through the infirmities of the Flesh, and Temptations, to be able to depart from Faith and Grace, or likewise to fall away; but it adds, those believers



believers who are call'd according to purpose, and who are firmly rooted in a lively Faith, cannot either *Totally* or *Finally* fall away, or perish; but by special and effectual Grace, so persevere in a true lively Faith, that at length they may be brought to Eternal Life.

By this we may understand, what Dr. Overal's mind was in the Conference at *Hampton Court*: H. C. C. Pag. 41.

And with him agrees *Richard Thompson*, for after having spoken of Christ, given to redeem and reconcile all unto God, and of Aids and Means given whereby Men may be actually reconciled, he adds, Pag. 19. Octav.

*But Miserable had been Mankind, if even so they had been left of God, for great is the Wickedness of Man, and every imagination of his Heart is Evil continually. Therefore it must needs come to pass that either all of themselves should despise those Riches of God's Goodness, or if any should make use of them, yet a while after, they would loath them again, except the superabundant Mercy of God had separated some to Himself, to whom he had decreed from all Eternity, to afford an effectual Calling, and final Perseverance in Grace received according to his purpose; others being passed by, and left to the Aids of common Providence, whom in the End he would condemn for their Impenitence and Unbelief.*

You now know this Opinion; and the Author is to be commended for his Integrity in opening the State of these Questions, and for coming on thus far nearer to the Truth, than the former did; in acknowledging,

1. That Christ Died for the Sins of the whole World.

2. That the Promise of the Gospel is Universal.

3. That Grace sufficient is given, common to all that hear the Gospel, to Believe and Obey it.

4. That God's Foreknowledge is extended not only to the fall of the first Man, but the infirmity of

of all Men in particular; whereupon for some Men there was prepared by God, a more superabundant and effectual Grace than for others.

His design is also Laudable, in that He endeavoureth to accord the first part of our seventeenth Article, concerning an absolute Predestination, with the latter part concerning the universal Promises: and the like good desire appears in our Divines that were at *Dart*, in their joint suffrage concerning the second Article. But how Congruous and Happy this Conjunction can be, of two extremes, into a third, or how possible it is to accord those two parts of the Article without some other supposition than hath yet been mentioned here, I cannot hope ever to see demonstrated. Nay I am persuaded that these manifest Truths sounding in every part of the New Testament; that Christ is given a Redeemer Universal; that the Promises of the Gospel are General; that the Spirit of Truth and Power goes with them, in the Preaching of them; are able being rightly weighed, utterly to overthrow all manner of frames whatsoever may be imagined, of the order of the Divine Predestination, which shall exclude the Divine Prescience, Proper, Prime and Universal, such as the fifth Opinion will discover. For since the Gospel presupposeth, and acknowledgeth the fall of Mankind, and all to be Sinners, and taketh its occasion there-from; since it calleth all Men to reconciliation with God; commands Repentance and Faith to all; promises Forgiveness and Life to all  
 15, 16. *that believe in the Redeemer*; threatneth Wrath and  
 Acts. 17. Death, to abide upon *all that believe not*; and de-  
 31. clareth that God will *Judge the World by Jesus*  
 John, 12. *Christ*, and by the *Word of the Gospel*: And since  
 48. God will *Judge in Righteousness*, Man as a reasonable Creature of having a Free-will; the Gospel, (I say) cannot admit a Decree of Predestination to Life or Death, that shall be made upon contemplation of the

the Fall and Sin of Man antecedent to the Gospel, or before contemplation of the Events or Issues of the Gospel preached to the World; which contemplation can be had, before all time, by no other Power, but the Divine Fore-knowledge.

## C H A P. IV.

## THE FOURTH OPINION.

THE Fourth Opinion is,

1. *That God Decreed to create Man, to permit him to Fall, and to send Christ to Redeem the World, &c. as in the third Opinion was said.*

2. *That he made a general conditional Decree of Predestination, under the condition of Faith, and Perseverance; and a special absolute Decree of Electing those to Life, whom he foreknew would believe and persevere under the means and aids of Grace, Faith and Perseverance: and a special absolute Decree of condemning them, whom he foresaw would abide impenitent in their Sins.*

This is the Opinion of *Melanchton, Hemmingius*, and the *Lutherans* that follow the *Augustan Confession*, and *Formulam Concordiæ*; of the *Remonstrants*, or *Arminians*, and many *Papists*, &c. it was condemned in the late Synod at *Dort*. I mislike it for these reasons, *viz.*

1. Because a general conditional Predestination is none at all.

2. Because the Decree of special Election of such as believe (no better declared than thus) seemeth to make Men choose God first, rather than God them.

3. Because it maketh the Decrees of *Justification*, and *Condemnation*, to be the same with the Decree of *Election* and *Reprobation*, which must be distinguished.

guished, as they are by the Apostle to the  
8. 29, 30. *Romans*.

4. Because it manifesteth no more Grace, neither greater cause of thankfulness, given by God to the Elect, than to the Reprobate.

Yet this Opinion doth well, to enlarge the objects of God's fore-knowledge, and to extend it, not only to the Fall of the first Man, but even to Christ, to be manifested in the Flesh, and believed on in the World, yea even to the last end of all Men, persevering either in Faith or Unbelief. And herein it agreeth with the Scriptures that build Election upon Fore-knowledge at large, simply and properly taken, and promise Salvation to the Believer, but upon condition of persevering to the end.

Rom. 8.

29. and

11. 2.

1. Pet. 1.

1, 3.

Mat. 24.

13.

Rev. 2. 10.

Thus have we seen four Opinions.

#### *The Transition to the Fifth.*

Seeing then, none of those four give full satisfaction, some pieces of Truth being found in every one of them, but joined with some inconvenience; it were a Work worth the labour, to gather that Truth out of them all, that might avoid all inconveniences; the thing which I desire to do, by the light of God's holy Spirit and Word.

1. So conceiving the Order of Divine Predestination, as that we set not forth only some one or two of God's attributes and properties, but preserve and manifest them all;

His *Dominion* and *Power*, according to the *first* Opinion.

His *Mercy* and *Justice*, asserted in the *second*.

His *Truth* and *special Grace*, with the *third*.

His *Wisdom* and *Fore-knowledge*, which the *fourth* contends for.

And yet with the Apostle to acknowledge his  
Rom. 11. *Judgments unsearchable*.  
33.

So

2. So conceiving it, as may agree with the Holy Scripture expounded literally and without Tropes, in the greatest propriety, and by the light of the most, the plainest, and most fundamental Places and Principles therein.

3. So conceiving it, as that the Order in Grace, doth not subvert the Order in Nature; but that we confess the Wisdom of God so to Work his Will, as to preserve the nature, freedom, and properties of the Creature, in which he worketh.

4. Lastly, conceiving it so, as that God may both save the World in Mercy, and judge the World in Righteousness.

## C H A P. V.

## THE FIFTH OPINION.

THE Fifth Opinion is that of *Arminius*, if he be interpreted according to his own principles, in his *Theses de natura Dei*, and of *Vorslius* in his Treatise *de Deo*, and the Jesuits *Molina*, *Vasquez*, *Snarez*, *Becanus*, and others; and may therefore be less acceptable to some for the sake of the Teachers and Defenders of it; but a lover of Truth will not be prejudic'd against it, because such and such spoke it. However it hath besides these the unanimous suffrage of the Fathers, Greek and Latin, before St. *Augustine*, if their Doctrine concerning Pre-science be rightly examin'd, and explained, namely,

1. That God by his infinite Understanding, from all Eternity, knew all things possible to be, seeing them in his own Omnipotency.

2. That among other infinite things possible, in his Understanding he conceived all this one Frame of the World that now is, and in it, all the race of Mankind

*from the first Man to the last, every one in his several order, Government and Event, only as possible to be, if he would say the Word.*

Wherein he understood there might be things necessary, things contingent; some things Causes, some Effects, some as Ends, some as means to Ends, some Acts of God, some Acts of a free Creature, some Good, some Evil, some things as Rewards, some as Punishments.

3. *That he knew how to vary or alter the ordering either of all, or of any part, or person in the race of Men, so as other effects, and other ends than those that now are, might be brought forth, if he would otherwise order them.*

4. *But that, considering this frame of the World, and order of Mankind (as now it is, but then only as possible) he judged it was exceeding Good for the Manifestation of the Glory of his Wisdom, Power, Goodness, Mercy, Justice, Dominion, and Lordship, if he should Will, or Decree to put it into Execution, and into Being.*

5. *That God infallibly foreknew, that if he should Decree, to put it into execution, that then these, and these particular Persons, would certainly by this order of Means and Government, be transmitted, and brought to Eternal Life; and that those other particular Persons, under their order of Means and Government, through their own Fault would go into Perdition, if Justice should be done them.*

6. *That though he knew, what these would be, yet he Determined and Decreed, out of his own absolute Will and Pleasure to say, Fiat, be it so; and to put into Execution, and into Being, all this which he had in his Understanding: and in so doing, he Predestinated all Men either to Life or Death Eternal.*

*For he Predestinated to Life those particular Men, to whom out of his own Good pleasure, he Decreed to give*

give those happy Means, which bring given unto them, he foreknew they would, thereby, become vessels fit for Honour: he rejected those, letting them perish, to whom he Decreed, to give no other means, than such, under which he foreknew that, through their own ingratitude, they would be fit for Wrath, if no other were given them; and out of his own just will, when as he could have ordered them otherwise, to the producing of another event, he would not do it, but made them vessels of his Wrath.

With reference to this Order, the Elect are styled by St. Luke, Such as were ordained to Eternal Acts. 13. Life; and the Reprobate, by St. Jude, such as <sup>48.</sup> were before of old ordained to this condemnation. And <sup>vers. 4.</sup> that God ordered the course of the World by his Providence in general, is evident from his having determined the before appointed times, and the bounds Acts. 17. of the habitations of all Nations of Men: and that he <sup>26.</sup> specially Predestinated some, is plain from that of the Apostle, whom he did foreknow, he did predestinate, Rom. 8. &c. And therefore mention is made in Scripture) 29. of ~~the~~ <sup>the</sup> setting and placing of things by the comm. Ephes. 1. sel of his own Will, in that Order of Causes, and <sup>11.</sup> of Means, which he infallibly understands, will bring forth such Ends and such Effects, if he please to do his part, as is laid out by himself in this Order; and please to permit the creature to do its part, as is observed in the same Order. By this Order, Means, Government, Benefits, Aids, &c. I understand the Creation of Man righteous, the permission of his fall, the correction of his Sin, the Means of his Restauration by the Son of God made Man, the Calling, the Converting of a Sinner, his Faith, Repentance, Perseverance, his Blessings, Charisements, Tryals, and whatsoever else is now found in the Order of any Man's Salvation, or in the aberrations from that Order, whereby Men come to Destruction. And to this agrees the Antient defini-  
tion

Lib. 2. ad  
Monimum.  
 mition of Predestination, that it is, *the preparation of God's Benefits, whereby all are delivered, that are delivered; and Fulgentius his definition, Predestination is nothing else, but the preparation of God's Works, which in his Eternal Providence he foreknew he would do, either Mercifully, or Justly.*

## C H A P. VI.

AN ILLUSTRATION OF THE FIFTH  
OPINION.

THIS Opinion observeth, in the Decree of Predestination, an act of God's Understanding, and an act of his Will.

1. The act of his Understanding is his Knowledge, in respect of things not yet in being; call'd *Foreknowledge*; which foreknowledge is put by this Opinion before the act of Predestinating, according to the Scriptures, *whom he foreknew, he Predestinated.*

1. Pet. 1.  
2.  
Rom. 8.  
29.

2. It taketh *Knowledge* here properly, and without any Trope, for (that which by the Schoolmen is called) *the knowledge of simple Understanding*; and that extended even to things future, contingent, and *sub Hypothesi*: God knowing by his infinite Understanding infallibly, what things will follow, if this or that be done, by himself, or by a creature.

3. This knowledge is the highest, that we can conceive in an intelligent Nature, and necessary to any one that worketh with Wisdom; and therefore most worthy to be attributed to the first, highest and most wise Agent, especially in the first contriving, disposing, and ordering of all things.



4. A knowledge most necessary for him, that must Govern contingent events, and acts of a free Creature; if he will have any such, to be under his Government.

5. A knowledge confessed and supposed by the defenders of the *second*, *third* and *fourth* Opinions, who teach that by his knowledge, God did foreknow the fall of *Adam*, before he Decreed to create him, and before he Decreed to send his Son to redeem him; for according to their Opinions, and according to Truth, God did not first Decree to create Man, and to permit him to Fall, and then was to seek a remedy how to relieve him; but foreknew the remedy that he could use, if he should Fall, before he Decreed to permit him to Fall, or to Create him; and so infallibly did God foreknow the sinful Fall of Man, that upon this foreknowledge, he contrived the whole mystery of Christ, and of our Redemption; notwithstanding which, the fall was not God's act, but Man's, a contingent act of a free Creature.

Now if this knowledge was used in one contingent thing, it might have been used in a Million; if in one free act of the first Man, then in all the free acts of all Men; and if in that which was the occasion of God's Mercy in our redemption, then in all occasions of God's acts, that are consequent acts, even of the general Judgment, which shall be at the last day; for God's knowledge is infinite.

6. This knowledge of God, being previous to his Predestinating, did not look therefore to the Mass of Mankind as created and uncorrupted, nor to the Mass fallen and corrupted, nor to Christ believed on only; but to these, and beyond all these, to the first, middle and final state of every particular Man, and the universal State of all Men.

Thus

Thus much shall suffice at present, for the act of God's Understanding, of which more hereafter; let us now speak to the act of his Will.

1. To Predestinate is the proper act of the Will of God; his Knowledge is his Counsellour, but his Will is King, and they are both himself, *who worketh all things according to the counsel of his Will;* and to Predestinate is the part and office of the most absolute and perfect Knowledge and Power, which most properly is God's, who supremely orders all things, Choosing and Allowing what shall be, in what manner, and to what end.

Thus St. Paul speaks of the Will of God, as of the prime, and highest, and most universal cause of things, approving or permitting all other inferior Causes, which because they might have been restrained, or changed by the supreme Cause, and were not, they are said all at last, to be resolved into the Will of God, as the prime Cause.

2. This will of God is absolute, independent, having no other Cause but his own good Pleasure: for whereas, until God makes his Decrees, all things are known but as possible, and are yet under the pleasure of God, whether they shall be or no, how can they possibly be the Causes of his Will? He understandeth them indeed, as he hath contrived them, fit to be willed, because they are fit to shew forth all his Glory, and therefore in the end he willeth them: but he could contrive other things than these, or set these some other way as fit to show forth his Glory, if he would; therefore that he willeth these, it is his own most free Pleasure. Hence it plainly appears there can be no cause of Predestination in him that is Predestinated; for seeing that the Man who is to be Predestinated, can be thought no manner of way properly to be, but only conditionally, there can be nothing in him, which may move God to Predestinate him.

P. Ferrinus  
Spec.  
Schol. cap.  
24.

Further-

Furthermore this Opinion avoideth all the inconveniences, that any of the former four do fall into; for

1. It exalteth and magnifyeth all the attributes of God, and not some only; as his *Wisdom* and *Knowledge*, in foreknowing not only his own Works, but also all the Works of every free Creature, and that to every circumstance of every particular in this numberless number, and how to govern them to his Glory; and in using the reasonable Creature according to its Nature, in the permission of Sin, in the obedience or disobedience to Grace, that he may Judge the World in righteousness. His *Power*, in Creating and Governing all things, bringing Light out of Darkness, and Happiness out of Misery. His *Goodness*, in making all Good at the first, and overcoming Evil with Goodness. His *universal Grace and Mercy*, in preparing Redemption for all Men, that had made themselves Bond-slaves to *Satan*; and in providing means to apply, and to communicate this Redemption. \* His *Truth*, in that his Promises are meant to all to whom they are communicated, and performed to all that come up to the conditions required. His *Justice*, in Punishing all such as use not either the rectitude of their Nature, or the benefit of the Redemption offered, sincerely and constantly. His *special Grace and singular Love*, in them whom he foreknew would use his Benefits, if they were granted unto them, in whose Salvation and Glory he was so well pleased, that he confirmed to them, by his Decree, that course and calling which he saw would infallibly bring them unto it. Less Grace being shewed unto them, who, God fore-knew, would, through their own infidelity, ingratitude or security, fail of Salvation

\* *Ideo veracem Deum credens, scio illum non aliter quàm disposuisse pronunciasse, nec aliter disposuisse quàm pronunciasse.*  
Tert. in Praxeam.

Lib. 3.  
cap. 25.  
Pag. 224.  
Fol.

in the Good way wherein they were set, or under the sufficient calling which they had; in as much as he could have prevented that failure of theirs, if he would, by bettering his benefits; but he rather Decreed to make them Vessels of his Wrath, and Subjects for his Justice. His *Dominion* and *Sovereign Lordship*, in that he being the Highest and Supreme Cause of all things, ordered them after his own Pleasure, making Happy whom he will, and Forsaking whom he will, finding in them cause worthy to be Forsaken, after they have so often forsaken him. Hence *Irenæus*, in *Wisdom the Father excelleth all Human and Angelical Wisdom, because he is Lord, and a Judge, and Just, and Ruler over all: for he is both Good, and Merciful, and Patient, and saves whom he ought; neither is their wanting to him the Good effect of a just Judge, nor is his Wisdom diminished: for he saves whom he ought to save, and Judges those who are worthy of Judgment. Neither is his Justice to be counted cruelty, considering his foregoing, and preventing Goodness.*

2. This Opinion avoideth the imputation of Stoical Fate; which the defenders of the three first cannot possibly do, tho' they put it from them; for they make Man's Salvation or Damnation necessary, by an External and Antecedent necessity of a Decree of God. But this Opinion, placing God's Decree after his Fore-knowledge, makes Man's Salvation or Damnation infallibly certain to God's Knowledge, but Free and contingent to Man; God's Knowledge, as Knowledge, causing nothing, and his Decree not altering or crossing, but ratifying that which he knew would be the work of Man, working out his own Salvation, by co-working with the Grace of God, or working his own Damnation, by forsaking his Mercy.

3. It avoideth the accusations laid against the *fourth* Opinion; for it maketh the Election of God  
Absolute;

Absolute, Definite, Unconditional, Complete, Irrevocable and Immutable. It maketh God to chuse Man, and not Man first to chuse God. It hath no affinity at all with *Pelagianism* in the matter of Predestination, nor in the matter of Grace; unless this be *Pelagianism*, to hold that under the aids of Grace, the Will is still free to Evil, of which we shall dispute in the third part. It maketh Predestination the root and cause of Calling, Justifying, Glorifying; of Faith, Repentance, Perseverance; and of all the Good that is in us: which are the effects of Predestination, and effects of the love of God Predestinating them unto us.

4. It ministreth no matter of despair, nor of presumption, but cherisheth both Hope and Fear. *Not of despair*; for *first*, no Man is Deceed against, but upon the foreknowledge of his own refusal of Life offered him. *Secondly*, the promises are General, and he may truly think them to belong to him. *Thirdly*, there is sufficient Grace in the means of conversion, to remedy all the Weakness and Perverseness that is in Man's depraved Nature: every sincere Person may therefore entertain a well grounded hope. *Not of Presumption*; for *first*, no Man is Deceed for, but with the foreknowledge of his own acceptance of Life offered him. *Secondly*, though the Promises of God are general, they have conditions, which he must be careful to observe, who will inherit the things Promised. *Thirdly*, the Grace, that is in the means of conversion, is not tyed unto them by any Physical connexion, but is dispensed by the Good pleasure of God, who may offer and unite it to the Word, when and how long he will; or may withhold the influence of it, and so harden or forsake the careless or the proud; such therefore have reason to fear.

5. It ministreth as much sweet comfort to all Godly persons, who find themselves walking in the

ways that lead to Life, and confirmeth their Faith of Eternal Salvation to be enjoyed thro' Christ, and as fervently kindleth their love to God, as any way or order of our Election conceived otherwise.

6. *Lastly*, it acknowledgeth the deepness of God's Judgments, and the unsearchableness of his Counsels; for who can tell why God by his Decree resolved upon *Peter*, rather than upon *Judas*; why he loved *Esaú* less than *Jacob*; why he suffered one Man to perish, and not another, when he was able out of the Treasures of his Wisdom and Knowledge to have disposed their Course, Calling, and Government to quite contrary ends? Who can tell a reason why he distributed the Gifts of Nature, and of Grace so diversely? Why he beareth some with so long Patience, and cuts of others in so great severity? Why some have so much, some so little, both of

Rom. 11. Temporal and Spiritual Blessings? *Who hath known*  
 34-35, 36. *the mind of the Lord, or who hath been his Coun-*  
*seller? Or who hath first given unto him? For of him,*  
*and through him, and to him are all things. To whom*  
*be Glory for ever.*

*The End of the first Part.*

## C H A P. VII.

*The Transition to the second Part.*

HAVING now propounded that which I conceive to be the Truth, and commended it by comparing it with other Opinions that seem defective; I have yet one thing more to do, necessary for the confirming and vindicating this Truth against all exceptions either of Heresie in general, or of Schism in this Church of *England*. I am therefore to show how all the Articles, or Heads of Divinity, that necessarily run into this Question, being rightly Explained do cohere and consent to this Doctrine. That I may demonstrate it to be what † Truth should be, harmonious and consonant with it self in all its parts and circumstances. I am to declare then the Orthodox doctrine both of the antient Church, and of the Church of *England*: *First*, of these things, as *Eternal* viz. God's *Knowledge*, *Will*, *Providence*, *Predestination*, *Election*, *Reprobation*; These shall make a second Part. *Secondly*, of these things as done in time, viz., of the *Creation*, of the *Fall of Man*, the *effects of the Fall*, the *Restoration of Man*, his *Vocation*, *Conversion*; Of *Grace*, *Free-will*, *Perseverance*, and of the *last Judgment*, which is commonly neglected and left out by them that dispute of these matters; and these shall make a third Part of this Work, through God's Goodness and assistance.

† Τα μὲν γὰρ ἀληθεῖ πάντα συνάδει τὰ ὑπάρχοντα, τῷ δὲ ψευδομένῳ μὴ ἀφαιεῖται ἀλήθεια. *Aristot. Ethic. lib. 1. cap. 8.*

## C H A P. I.

## OF GOD'S KNOWLEDGE.

Acts. 15. **K** N O W N unto God from Everlasting are all his  
 18. Works, Saith St. James; and St. Paul telleth  
 Rom. 8. us, that *whom he foreknew, he Predestinated*: and we  
 29. find St. Peter writing to such as were *Elect accord-*  
 1. Pet. 1. 2. *ing to the Fore-knowledge of God the Father*. There  
 be some indeed who interpret these two last places

See Pareus rather by the word *Præcognition*, than by the word  
*Præscience*; and Tropically, so as to signify Appro-  
 bation, and Love, rather than Knowledge properly  
 taken: and they complain of the Ignorance of the  
 Latines who understood not the Greek, and of the  
 Ignorance of the Greeks who understood not the  
 Hebrew phrase in this word; and that by the word  
*Præscience*, they occasioned the *Pelagian* Heresie, of  
 Election upon Præscience of works. But notwith-  
 standing this charge of unskilfulness upon the An-  
 tients, they are beholden to *Origen* for this their  
 interpretation, who as he was not ignorant either  
 of Hebrew or Greek, so neither is he by them  
 thought altogether guiltless of giving occasion to  
*Pelagius* his Heresie. But if it be their Minds in  
 the word *πρόγνωσις*, so to include approbation, as  
 to exclude fore-knowledge properly taken,

1. I will for once appeal to the Almanack-makers,  
 who will wipe away this Gloss by the common use  
 of the word *Prægnoscification*.

2. Next, I will say that an Hebraism, or Gram-  
 matical nicety, is too weak a thing to sway a cause  
 of this Weight and Value.

3. That it is very improbable that St. Paul, and  
 St. Peter, not being in any Poetical or Popular Vein,  
 but



but in a Solemn and Grave Discourse, should use any figurative, or improper Term, where most propriety, and perspicuity, and certainty was needful to be used.

4. I demand a proof that the use of the Verb simple shall draw the compound to follow it in the like signification; that because *The Lord knoweth the way of the Righteous*, is well interpreted, *the Lord approveth it*: therefore that God *Foreknoweth* the way of the Righteous, is well interpreted God *Fore-approveth* the way of the Righteous; which though it is true, it doth not follow by any necessity of the Connexion.

5. Lastly, if this interpretation makes the whole, and the only sense of this word *Foreknowledge* here, then I say the difference is quite taken away which *St. Paul* and *St. Peter* make between these two, to *Foreknow*, and to *Predestinate*; to *Foreknow*, and to *Elect*; nay worse, that is put into *Foreknowledge*, which more properly belongs to *Predestination*, and *Election*; for *Approbation* and *Love* is more discovered by the act of the Will which is to *Predestinate* and to *Elect*, than it is by the act of the Understanding, which is to *Foreknow*.

Yet if their desire be only to have it admitted and granted, that there goes with the foreknowledge of God, a Good liking and a Well-pleasing, and approving of the subject foreknown, as fit to be loved, and capable of being chosen, which was \* *Origen's* mind, I shall not only allow, but maintain their opinion. For this is the reason why the Scriptures observe a distinction which the Schools neglect, calling only the Good and the Elect *Præsciti*, or *foreknown*, and not the Reprobate; for tho' they also were simply Fore-known, God not being ignorant of them, yet there was not that in them which he might approve or think well of. Notwithstanding, this doth neither hinder the proper accepta-

*Psal. 1. 6*

\* in Rom.  
8. 29.

acceptation of *Foreknowledge*, signifying an act of the understanding, nor inter an Argument that the Persons chosen according to such a *Foreknowledge*, were chosen for the Good that was approved in them; or that they could not but be chosen, because they were Good in God's knowledge; for many Worlds of Men God might see, in that infinite Knowledge I speak of, as eligible as these whom he hath chosen; all which notwithstanding he hath covered in the Eternal Darkness of never-being: for to be capable of Election, and to be Elected, I trow, are two things that do not necessarily, always, follow one another.

For the clearing whereof, and of this whole question, it is sufficient to distinguish God's Knowledge into that of *pure Understanding*, and that of *Vision*; the *first* of these is the knowledge of all things possible, understood in the Omnipotency of God himself: the *second* is of things that shall be, upon the Decree made that they shall be; for then they are seen as present. The *first* is *natural* in God, the *second* is *free*; namely following some free act of the Will of God.

We find \* *Aquinas* thus distinguishing; *God knows all things whatsoever, after what manner soever they are &c. some things although they are not now in being, yet either they were, or shall be; and all those things God is said to know, by the knowledge of Vision, &c. — But some things there are which are in the Power of God, or the Creature, which yet neither are, nor were, nor ever shall be; and in respect of these, God is not said to know by the Knowledge of Vision, but by the knowledge of pure Understanding.*

In like manner also † *Fra. Junius*; “*To supply the defect of our weak apprehensions, we fancy a two-fold manner of God's knowledge; one is where-*

\* Part. 1. Q. 14. Art. 9.  
Theol. 32, 33.

† Theol. Theol. Disp. 8.

“ by he hath a full and adequate Notion of himself  
 “ &c. — another, whereby in one act, not successively;  
 “ eternally, not in time; by his Essence, not by recep-  
 “ tion of intelligible species; immutably, not contingently;  
 “ he knows all things that are, or that are not as  
 “ yet, but shall be, by the Knowledge of Vision; that  
 “ is, he sees them as if they were present before him:  
 “ those things also which are not, nor ever shall be,  
 “ he knows, so far forth as he knows whatever he him-  
 “ self is able to do, and what by his permission may  
 “ be done of every Creature.

Add to these that of \* Zanchius, God knows also the things that are not, no less than those that are; but we are to observe that there is a difference betwixt the knowledge of those things which are not as yet, but shall be hereafter, and that of those which never shall be. For God knows things of the first kind in himself, as in one that is not only able, but also willing, to make them to be — but those of the latter kind, that is those things that might be, but never will be, God knows them only in his Powerful Essence; that is therefore termed by some the Knowledge of simple Understanding; for God understands those things merely as such which he could bring into being — but the former is called the Knowledge of Vision; for God seeth those things, which are known by it, as present; because they certainly shall come to pass.

This distinction is without question to be allowed of; but then, two things may be doubted about it; first, whether, when we so distinguish, we must necessarily so separate the objects of these two kinds of Knowledge, viz. things possible from things future: and so unite, or appropriate things possible to the Knowledge of simple Understanding, and things future to the Knowledge of Vision; that it is not possible the same thing should first be known as possible to be, and afterwards as future or certain to be: and

\* De nat. Dei. Lib. 3. cap. 2. Q. 8.

first, be the Objects of *simple Understanding*, and then (a Decree of the Divine Will determining their *futurity*) be Objects of the Knowledge of *Vision*.

This is of so much importance to me, that if all these things that are now in the World, have been, or shall be, by the force of God's Decree that hath settled them, were not before that Decree, known only as possible, by the natural and necessary Knowledge of God, only conditionally, if he please to give them being and way: If, (I say) this be not true in God, after our manner of Understanding, I am quite beside the mark, and this is the prime mistake that leads me into this long error. But I need not fear, since it is undeniable, that the *Knowledge* of God is not the cause of things, but his *Will* joined to his *Knowledge* and *Power*; whence it follows, that it is not necessary, that things should *actually exist*, because God knows them, but only, that they *might be*. So long as they are but in the Understanding, they are there but as *things possible*; and if this were not so, there would be no speculative Knowledge in God, of things which he worketh, but practical only: which is contrary to what the principal School-men conclude with great shew of reason, *viz.* that \* *God created all things, and doth create &c. — therefore the Idea, Form, and Copy of all things, must needs be in God's Understanding and Mind: for what Artisan doth any thing, who hath not the Idea and Form of those things which he makes, preconceived in his Mind?* Which reasoning of theirs was before made use of, and notably expressed by † *St. Augustine*. God, saith he, *made nothing ignorantly, which also cannot be rightly spoken of any Artificer. — whence we meet with a kind of Miracle, but yet a Truth; that this World could not*

\* Zanchius Lib. 3. Cap. 2. Quæst. 3. de nat. Dei. Thom. summ. Part. 1. Q. 14. Art. 16.

† De civ. Dei Lib. 11. Cap. 10.

*be known to us, unless it had been; but unless it had been known to God before it was, it had never been.* The like may be seen in \* *Prideaux*; before these times every Divine held for most certain those things which follow, First, that God was the cause of things; Secondly, that he framed them not by his Knowledge only, but with his Will adjoined; Thirdly, that his Knowledge was to be distinguished twofold, viz. into that of pure Understanding, and that of Vision; the one respecting things Possible, and the other things Future; Fourthly, that the former of these is to be understood as preceeding the Act of God's Will, the latter as comprehending the former; (for if he knows any thing will be, he must have known that it might be;) Fifthly, that not the former, but the latter, ascertains the futurity of things.

It being then confessedly apparent, that the Knowledge of simple Understanding must be conceived to precede the Act of the Divine Will, whereby the same things that were respected as possible, are now respected as future; and that an Act of the Divine Will, added to the Knowledge of their possibility, determines the certainty of their being: My first Doubt is sufficiently cleared.

The second Doubt is, whether future, contingent, conditional things, especially the free Acts of a created Will, under supposition if such an one were created, or placed in this or that Order, be a subject knowable unto God by his Knowledge of simple Understanding. The reason of the Doubt is, because they that dispute against that kind of Knowledge, which the Jesuits term † *scientia media*, say, that this kind of Knowledge hath no Object, and consequently there is no such kind of Knowledge, for all the acts of a

\* *Ante hac usque tempora (inquit Ripa Episcopus Cursulensis) Theologus quisque hac certissima habuit &c. Prid. Lect. 2. P 54.*

† *Dicunt insuper Scholastici scientiam Dei mediam quâ novit si hoc sit, illud futurum. Armin. Thes. de Natur. Dei. Sect. 43.*

*Free will are determined by a Divine Decree. So that God knows no otherwise that they will be, than because*  
*Left. 2d. he hath Decreed that they shall be. Thus Prideaux*  
*with his usual perspicuity. Again they say, that they will not strive about the name of Scientia media, but that they are displeased at the thing conched under it, in as much as it supposes such free actions of a created Will, as do not pre-suppose a Divine Decree, but in order at least precede it. This that displeaseth might indeed with reason displease, if Scientia media did apprehend the free actions of a created Will simply as Future. but it seems to be a mode of the Knowledge of simple Understanding, and evidently partaketh more of the Knowledge of simple Understanding, than of that of Vision; in that it sees no more than the possibility of things, and sees the futurition of them only upon supposition, if God by his Decree command their coming into being. Neither can this contradicting here stand good, with the grants and concessions by them made, both before and after. Not with what they granted before; when they tell us that all agree, that God doth from Eternity know, not only things them-*  
*ibid. selves, but all their suitable Combinations, or Connexions present, past or future, necessary or contingent, by a kind of Knowledge not conjectural, but most certain and absolute; and that the Dominicans are slandered, when it is said, they demy absolutely, that God doth foreknow such future conditionate things: \* Paulus Ferrius consenting that God doth know such things. Not with what they grant afterwards, when they say, there be six ways by which God is said to know things conditionally future; and that the question is not whether they are known or not, but by which of these waies they are known.*  
 For I strive not for the manner how, but if they be known any way, certainly it must be by God's simple Understanding, in which his Will is no farther

\* Specim. Schol. Orthodox. cap. 23.

## OF GOD'S KNOWLEDGE.

concerned than as he Wills his imagining, or thinking about them, it going before any Decree of his Will that they should absolutely be. I have therefore enough to conclude that all things, whatsoever Acts of God, or Acts of the Creature, Necessary, Free, Contingent, Future, Good, Evil, that are, after the Decree of God, certainly known by the *Knowledge of Vision*, were, before that Decree, when they were suspended under the pleasure of God, whether they should absolutely be or no, known as certainly by the *Knowledge of simple Understanding*: \* for any object whatsoever being supposed to be, it necessarily followeth that the Divine Understanding hath Knowledge of it, because of the infinity of his Essence; supposing also any object as possible to be, God necessarily understands what would arise from it.

I will determine both these doubts in the words of † Bellarmine; God, by his Knowledge of simple Understanding, knew Man would fall if he were made, not only before his Creation, but before he had Decreed to make him. Therefore according to our mean Capacity, that Knowledge of this conditional proposition, viz. if Man be Created, he will Sin, doth precede God's absolute Decree of making Man: for those things are first in God which are necessary, then those which are voluntary; seeing those things may not be in God, these cannot but be; but it is necessary for God to know all things, which may possibly be known, whether they be absolutely Future, or conditionally; otherwise he should not be of an infinite Knowledge, and therefore not God. But it was not necessary, but voluntary, that God should decree to make Man. For more ample proof of this Foreknowledge of God concerning future contingencies; &c. I refer you to \*\* Suarez and †† Vasquez.

\* Armin. Theol. de nat. Dei. Sect. 43. † De Amiff. Grat. L. 2. C. 17. \*\* Opus. Lib. 2. †† De scientia Dei 64.

## OF GOD'S KNOWLEDGE.

It being confessed then, that there is in God such a manner of Knowledge which we call *simple* or *pure Understanding*; the next consideration is, where we shall find him using it. Questionless, no place is so fit to seek it in, as in the Divine act of Predestinating: for as to Predestinate is the first and highest act of the Will, so to know by *pure Understanding*, is the first and highest act of Knowledge, and the most wise Agent. willeth nothing, but that which he hath first most perfectly understood, as before was said.

In the first Opinion of the five set down before, there was no place at all given to God's foreknowledge, whence the defenders thereof have a hard task to clear themselves from making God the Author of Sin, Sin being a *factum* in the World, and to be ordered and governed by God.

In the second Opinion it was confessed, that God did use this his Foreknowledge of *simple Understanding*, in apprehending that Man would fall, if he were Created, before he Decreed to Create him; which is right well done. But what reason is there to stop this Knowledge at this Object, or at one free act of the first Man, and not to extend it to all the free acts of all Men in all times? God did understand by the same Knowledge that if *Christ* were sent to the *Jews*, they would not receive him, that if *Peter* were tempted, he would deny his Master, before he Decreed either to send *Christ*, or to create *Peter*.

If this Question then be, how far the Knowledge of God extended it self, before he Decreed any thing concerning Men, whether unto the Creation of the Mass of Mankind in one, or to the fall of Mankind in the first Man, or to Christ to be sent into the World, or to the Faith of Men beginning, or to their end and perseverance, to the beginning of the World,

OF



or to the end thereof; it is most agreeable to the Infinite and Glorious Wisdom and Knowledge of God, to have extended it self unto all and over all, the Whole, the Parts, the Kinds, Sorts and Individuals themselves; their Beginnings, Progress, Successions; his own and their Actions, Sayings, Thoughts; and even to the last Ends and Events of things, which will be manifested at the last Judgment.

This they mean, that extend God's Foreknowledge beyond the Fall, and would have Christ and Faith in him, foreknown by this science of simple Understanding, before the act of God Electing or Predestinating; not that they would make the Faith of the Believers, or Christ himself, the causes of God's Predestination, but the Objects in God's Knowledge <sup>1. Pet. 1:</sup> when he predestinated both Christ and us, out of no <sup>20.</sup> cause, but the Good pleasure of his own Will. Now <sup>Eph. 1. 4.</sup> after the view of the whole World, God finding <sup>5.</sup> this frame both possible to his Power, and good in his Wisdom, to declare thereby his Justice and Mercy, and all other his excellent Attributes of Perfection, decreed to put it into being, and execution: which was the first Act of his practical Knowledge, calling up his Will to allow, approve and decree, this Goodly and Glorious System, the mirror of his Eternal Power and Godhead, and this Order of all things, especially of Human Kind, that great Mass, out of which his Mercy, Justice and Sovereign Power, draws forth Vessels to Honour, and Vessels to Dishonour.

## C H A P. II.

*Of the Will of God and the Distinctions thereof.*

**I**T is the proper Work of the Will to Predestinate, or to Decree which of those infinite things, presented by the Understanding, shall be and come into light; for unless the Will and Power of God cause their production, their being known makes them not to be.

Fig. 232.

*Predestination, according to P. Ferrinus, is a purpose; now a purpose is the last act of the Will determining for the doing of any thing: Predestination therefore rather imports the willing something than the knowing it. He saith, the last, because there is an act of the Will even in Knowing; for we first will the knowing any thing, that is, resolve to give some attention to the Ideas we can form of it, before we know, or understand it; afterwards we understand it, and give it, being understood, the sanction of our Wills: as was observed by the same Author a little before.*

Here then is the first act of God's Will, chusing and refusing; chusing that those things which now are, should be; refusing all the rest, even that infinite variety of things which he apprehended by his Knowledge of simple Understanding, which he cast into perpetual darkness and silence; doing, according to the Psalmist, *whatsoever pleased him.*

Psal. 135.  
6.

The Will of God being in it self one, and simple, may be considered with diversity, only as conversant about things that are diverse, his Will allowing them to be diverse.

*First*, then, there are some things which God willeth to be done by himself, by his own Power:

as the World to be created of nothing: his Son to be sent into the World, made of a Woman, and such like. This Will of God never faileth, because he works it himself alone by his Almighty Power. *Secondly*, there are some things which God willeth to be done by the Creature, either as a natural agent, as Flowers to be drawn out of the Earth by the Sun in the Spring; or by a voluntary Agent, as righteous and Good works to be done by Man; where notwithstanding, God himself concurrereth and cooperateth with the Creature in a manner suitable to the nature of a voluntary Agent. This second *Will* oftentimes faileth by the Creatures default, by whom God would have the Work wrought; God permitting, and not hindering that default, tho' he could have done it. *Thirdly*, some things God willeth, and doth himself, or with others, antecedently to any thing in them, out of his own Goodness and Mercy; as all the Good we have in Nature, or in Grace; our Creation, our Calling, our Glory; God beginning, following, perfecting all our Good, out of his Abundant, and never-failing Bounty. Some things he willeth and doth, led or urged thereunto, upon some occasion of the evil of the Creature; as to forsake, to punish, or to destroy it; and this is the Will of his Justice, the Cause of all the Punishment inflicted on Mankind. This distinction *Damasce*n took out of \* *Chrysostom* on the first to the *Ephesians*; and *Anselme* calls it the *Will of Mercy*, and the *Will of Justice*; wherewith why some Divines should find such fault I know not. Nor do I conceive, why God's desire of the Welfare

\* Κατὰ τὴν εὐδοκίαν, φησί, ὁ θελήματος αὐτοῦ ταῖς, ἀλλὰ τὸ σφοδρὲς θελήματι ἢ ἐπιθυμίᾳ αὐτοῦ, ὡς ἂν τις εἴποι, αὐτὴ ἐστὶ παντοκράτου ἡ εὐδοκία, τὸ θελήματι ἐστὶ τὸ σωτηριόμορον. ἔστι γὰρ καὶ ἄλλο θελήματι οἷον, θελήματι πρῶτον, τὸ μὴ ἀπολλέσθαι ἡμετέρας. θελήματι δεύτερον, τὸ ἡμετέρας κακῶς ἀπολλέσθαι. *Chrys.* Hom. 1. in Ep. ad Eph. Cap. 1. Pag. 869. Fol.

and Salvation of his Creatures, must be call'd a *Velleity* or a *simple Complacency*, and not the *primary and chief Will of God*; nor why his resolution to punish such as neglect the Salvation he offers, may not be called his *secondary* or *less desirable Will*; for these two may well stand and remain together: As in a Tempest, the will of the Merchant to save his Goods, abideth in him as his chief desire, though now, as the case stands, he, by another will, casteth them into the Sea. Neither are they contrary one to the other, seeing they have two Objects diversly qualifed; a Man as he is God's Creature, and as he is an impenitent Sinner; as he was the one, God would have saved him, as he is the other, he Wills his Perdition.

There are many other distinctions of the Will of God, which do not avail to the opening of the Doctrine of Predestination; and some of them serve not to the clearing of any Doctrine, but rather to the obscuring of Truth, which we will omit. I will shut up this Head with this Sentence: There is nothing in the World that did not pass under the Censure of the Will of God, of some sort or kind, or other, before it was, as it passed under the View of his Knowledge; *The will of God is the*  
*prime and highest cause of all Spiritual and Corporal*  
*Motions: for there is nothing visible or sensible, which*  
*is not from the more secret, invisible, and intelligible*  
*court of the King of Kings, either commanded or per-*  
*mitted, according to the ineffable Justice of Rewards*  
*and Punishments, of Thanks and Retributions, in that*  
*most ample and immense Republick of the whole Cre-*  
*ation.*

*Prosp. Ep.*

*48. Aug.*

*de Trin.*

*L. 3. cap.*

*4.*

## C H A P. III.

*Of Providence and Predestination.*

THE Decree of the Will of God determining all other things, besides those about Man, is called by the general name of *Providence*.

The Decree of God whereby he determined concerning Man, as a Special and Principal part of his Providence, is called by a peculiar name *Predestination*.

*Predestination* is an Act of God's Will from all Eternity, decreeing the Ends of all Men, and the Means which he Foreknew would bring them to those Ends. The Ends are, Life or Death Eternal; the Means are, the Government of every particular Man in this Life, under more or less of the Goodness or of the severity of God.

\* The Predestinating to some Men those means, which God doth Foreknow will bring them unto Life, is the Electing of them to Life.

The Predestinating to some Men, only those means, which God foreknows, through their own fault, will not bring them to Life, is the Reprobating of them, namely, with that Reprobation which is negative.

That those means bring them not to Life, is not even from their insufficiency to do it, for by the same, others in the Church of God come to Life: but from the personal fault, and disobedience of them who use not the means, or their fault that have charge of them. But that better means are not given them, even such as God's knowledge un-

\* *Deus Predestinatos non alia ratione in vitam aeternam elegit, quam complacendo sibi in mediis, ac sine ipso beatorum praevisis.*  
Molina. Q. 23. Art. 1. Disp. 2. Pag. 305.

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derstood would save them, if they were given, arising only from the just Will and Pleasure of God.

Neither can this be disgraced by a Nick-name of *Post-destination*, because it is after the Knowledge of God's *simple Understanding*; for that Knowledge is not of things absolutely to be, but only conditionally, if God please to say, *they shall be*; seeing therefore these things are not known by the *Knowledge of Vision*, it is Predestination properly that gives them being.

### C H A P. IV.

#### *Of Election and Reprobation.*

**B**ECAUSE in these acts God useth both his Knowledge and his Will, therefore the Holy Scriptures name the Elect sometimes from one Head, sometimes from the other; sometimes *those whom* Rom. 11. *God foreknew*; sometimes *those whom he did Pre-* 2. *destinate according to purpose*. Whence Election and Rom. 8. Reprobation may be defined either of these ways; 38. c. 30.

1. Election is the Foreknowledge of those benefits of God, whereby a Man will be saved, if they be given him, and the Will to give them unto him. Or thus:

2. Election is the purpose, or Will of God, to give to one Man those benefits, whereby he knoweth the Man will be saved, if they be given him.

These agree with the old definition; *Predestinatio est prescientia, & preparatio beneficiorum Dei quibus certissime liberantur quicunque liberantur.*

1. Reprobation is the foreknowledge of those benefits of God, under which a Man through his own ingratitude will perish, if no other be given unto him; and the Will to give him no other. Or thus:

2. Reprobation is the Decree of God to give to a Man

## OF ELECTION AND REPROBATION. 53

*Man no other benefits, than those under which he doth foreknow the Man, through his own ingratitude, will perish, if no other be given him.*

Here foreknowledge looketh directly upon the ingratitude of the Man neglecting Benefits, and the Will denyeth to give any new, or more Benefits than those, *ineffectual to Salvation* only by the abuse or neglect of the ungrateful.

Thus God hath Mercy on whom he will, and whom *Rom. 9. 18.* he will he hardeneth; not altogether by taking one and not another from the Mass of Original Sin; (which yet I think is his manner of dealing with such as die in their Infancy to whom his Providence grants or denys the laver of Baptism;) not by giving to one Man the Grace of most certain Repentance, and leaving another in his corruption without relief able to save him: but by granting, in the dispensations of his Benefits, and means of Grace outward and inward, unto one those Benefits which he infallibly knows will save him, and denying another those graces which he likewise knows would save him, if they were granted. Not that he gave him no Grace at all sufficient unto Life, for he gave him much, which the Man received in vain through his own fault, but more God pleased not to give. For to *harden*, is not to deny all Grace sufficient to Salvation, but to deny that high, secret Grace, hidden in the Treasury of God's Power, which God knoweth would speed, convert, and save, if it were given.

Thus doth Man first harden his own Heart, *disobeying the Grace which God doth offer; and God doth harden Man's Heart, in not adding or increasing a stronger Grace to the former, which would overcome all the hardness and disobedience of Man, if it were the Pleasure of God to give it: which if it were so to all, he should permit no Man to perish: but it is his pleasure rather* *Psalm 95. 8.*

rather to exercise his Justice upon the despisers of his sufficient Grace, and to make them Vessels of his Wrath: to teach the Creature how mad a Presumption it is to expect, that the Creator should put forth the uttermost of his Wisdom and Power to save the Slothfull and Ungratefull,

C H A P. V.

*The Transition to the third Part.*

**T**HUS have I spoken sparingly, and with reverence of these high things conceived by us as Eternal, and before all time: Next I am to declare the things done in time, opening and revealing of those Eternal counsels, which two parts I think good to unite, as it were by a strong joint set between them, transcribed out of that judicious Divine Mr. *Richard Hooker*, Wherein let the ingenuous Reader judge, whether I do not shew him fair Prints of my fifth Opinion: and for his greater ease in doing so, I have by the change of the Letter marked what I would have him more attentively to observe.

Book. 5.

Par. 56.

“ *That which moveth God to work is Goodness, and*  
 “ *that which ordereth his Work is Wisdom, and that*  
 “ *which perfecteth his Work is Power. All things*  
 “ *which God in their times and seasons hath brought*  
 “ *forth, were Eternally and before all times in God,*  
 “ *as a work unbegun is in the Artificer, which af-*  
 “ *terward bringeth it unto Effect. Therefore whatso-*  
 “ *ever we do behold now in this present World,*  
 “ *it was inwrapped within the bowels of Di-*  
 “ *vine Mercy, written in the Book of Eternal*  
 “ *Wisdom, and held in the Hands of omni-*  
 “ *potent Power, the first foundations of the*  
 “ *World being as yet unlaid, So that all things*  
 “ *that*



" that God made are in that respect the offspring  
 " of God, *they are in him*, as Effects in their high-  
 " est Cause; *he likewise actually is in them, the as- Acts. 17. 1*  
 " sistance and influence of his Deity is their Life. Let 18. 29.  
 " hereunto saving Grace be added, and it bringeth  
 " forth a special offspring amongst Men, containing  
 " them, to whom God himself hath given the gracious  
 " and amiable Name of Sons. *We are by nature the*  
 " Sons of Adam; when God created Adam, he creat-  
 " ed us; and as many as are descended from Adam  
 " have in themselves the root out of which they spring:  
 " the Sons of God we neither are all, nor any one  
 " of us otherwise than only by Grace and Favour. The  
 " Sons of God have God's own natural Son as a  
 " second Adam from Heaven, whose Race and  
 " Progeny they are by Spiritual and Heavenly  
 " Birth. God therefore loving Eternally his Son,  
 " he must needs Eternally in him, have loved and  
 " preferred before all others, them which are Spiri- Eph. 1. 3.  
 " tually thence descended, and sprung out of him.  
 " These were in God as in their Saviour, and not  
 " as in their Creator only: *It was the purpose of*  
 " *his saving Goodness, his saving Wisdom, and his sa-*  
 " *ving Power, which inclineth it self towards them.*  
 " *They which thus were in God Eternally by their in-*  
 " *tended admission to Life, have by vocation or adop-*  
 " *tion God actually now in them, as the Artificer is in*  
 " *the Work which his Hands doth presently frame.*  
 " ——— *We are therefore in God through Christ Eter-*  
 " *nally, according to that intent and purpose whereby*  
 " *we were chosen to be made his in this present World,*  
 " *before the World it self was made; we are in God*  
 " *through the Knowledge which is had of us, and*  
 " *the Love which is born towards us from everlast-*  
 " *ing. But in God we are actually no longer than on-*  
 " *ly from the time of our actual Adoption into the Body*  
 " *of his true Church, into the Fellowship of his Child-*  
 " *ren. For his Church he knoweth and loveth,*  
 " *so*

“ so that they which are in the Church are thereby  
 “ known to be in him: our being in Christ by Eternal  
 “ Foreknowledge, saveth us not without our actual and  
 “ real Adoption into the Fellowship of his Saints in this  
 “ present World; for in him we actually are, by our  
 “ actual incorporation into that Society which hath him  
 “ for their Head? &c.

## P A R T III.

## C H A P. I.

*Of the Creation.*

THE Creation of the World was the first act of God's Power, beginning to execute in time his Counsel and Decree which was from Everlasting.

The World is that whole frame of God's building, set up, perfected, and furnished according to the plot, or model in the mind and purpose of God, who hath built all things. In it God made manifest the invisible things of his Wisdom and Goodness to his own Glory. Therein he hath made Creatures of sundry Natures, Motions, and Perfections, to sundry Ends.

Heb. 3. 4.

Rom. 1.

20

Above others he Created Man in a more excellent Perfection, to a more excellent End: for he Created him an Image of God, as far as was meet for a Creature to partake of the Divine Nature, which was, to be Good, but mutable. This Image or Likeness to God was to be seen in three things; the first and second as Man's Perfections; the third as his End.

1. In Understanding and Will
2. In Holiness and Righteousness.
3. In Immortality and Blessedness.

These three were subalternate one to the other: Understanding and Will, to Righteousness; Righteousness

cousness to Blessedness: Blessedness to be the reward of Righteousness, and Righteousness to be the work of Willingness: for Vertue ariseth not from *Necessity*, but *Choice*.

## C H A P. II.

*Of God's Government of Man, under the Covenant of Works.*

THE second Act of Execution in time of God's eternal Counsel, was the Government of Man created: so as he might use his perfections, and attain his end.

In this Government, God as the supreme Lord was to command, and Man as his Creature and Vassal was to obey; but God being a free, and gracious Lord, and Man not a brute, but a reasonable, and free Servant, it pleased his Lord to descend, and come into Covenant with him, as is used between party and party.

The sum of this Covenant was, *do this, and thou shalt Live*; called therefore the *Covenant of Works*.

The Law Natural or Moral, written in the Heart of Man, comprehended all the Works which was to be done by him.

The Law Positive, namely, that one of *abstaining from the fruit of the Tree in the midst of the Garden of Eden*, was a Tryal, and Experiment of his Obedience; and the Exercise of the Duties of the Law Moral, in a particular.

To Man appertained the observing of these Laws: To God appertained the performance of the promise of Life, to Man observing them, as being faithful in the Covenant.

## C H A P. III.

*Of the Fall of Man.*

**A**DAM was honoured with being the immediate Workmanship of God, the Possessor of Paradise, and Partaker of the first Covenant; but, with all Reverence to our first Parent he is spoken, he kept not the Commandment, Quoth Nazianzen. Being tempted by Satan, he transgress'd that one easy commandment, and so became guilty of all, and losing his Righteousness, he forfeited his Happiness by Sin, the breach of God's commandment and covenant.

Orat. 20.

The Sin of Man was voluntary, not necessary, though he sinned; being tempted by another; for he had strength enough given him of God, and more was ready to have been supplied unto him; if he had craved it, whereby he might have vanquished the Tempter, and have stood firm in his Obedience, but he willingly consented, and yielded to the deceiver. Neither was this Fall caused by God, though Foreknown, but only permitted, when God, if he would, could have hindered it. And God permitted it;

1. Because he would not impeach the freedom of Will that he had given unto Man; *He laid a kind of Restraint*, saith Tertullian, *upon his Foreknowledge, and over ruling Power, by which he might have so interposed, that Man should not, by abusing his Freedom, have fallen into Sin: for if he had so interposed, he had taken away that freedom of Will, which in Wisdom and Goodness he had conferred upon him.* Where we may observe, that that is called *Freedom of Will* which is to Evil, and was in Adam before he Sinned.

2. Be-

2. Because, he saw, it would offer him a fair occasion to manifest his Wisdom and Goodness still more graciously than he had done in the Creation: which he had forethought on, and foreknew how to restore Man fallen, before he Decreed to permit the Fall, namely, by the most admirable and glorious Works of the Incarnation, Sufferings, Resurrection, and Ascension of his Son, intending *by the Obedience of one Man to make many Righteous, as by the Disobedience of one many were made Sinners.*

3. Because, God knew, that if Man should Fall, and he in Mercy vouchsafe him a second Covenant, it would offer him a just occasion both to be more thankful, and more wary and careful. On which account many more might be saved, by a second Covenant, made with Man fallen, than would have been by the first, if *Adam* had stood, and the Covenant of Works had been held on with all his posterity: for natural Perfections easily beget Pride and confidence in our selves, which is the first degree of aversion from God, and the beginning of ruin: but wants and weaknesses do humble us, and make us fly to God, and cleave more close unto him.

That the Fall of Man was known before the Decree of Creation, the Creation it self seemeth to shew, where there are infinite things prepared for Man's use only as fallen, as all Medicinal Herbs prepared for Physick; Physick presumeth Sickness, and Sickness presumeth Sin.

## C H A P. IV.

*Of the Effects of the Fall.*

**T**HE Effects of the Fall of Man are twofold :  
*Internal and External.*

The *internal* Effect, is that which is called *Original Sin*, comprehending both the loss of his Original Righteousness, and of his Supernatural Perfections, and also the decay of his very Natural Faculties; whence floweth a continual lusting after that which is Evil, and a repugnance to that which is Good. Man's heart, like a vitiated Fountain or degenerate Tree, sends forth polluted Streams and sower Fruit, which it once yielded in Purity and Perfection.

The *External* Effects of the Fall, are comprised in the curse of the Ground, the subject of Man's labour, which comprehendeth all the Miseries of this Life; and in the sentence of Death, which includes both Temporal and Eternal Death, and all the Miseries of both.

The Effects of the Fall of *Adam* took place not only in himself, but in all his posterity : because God held him not as one Person, but as the whole nature of Mankind, until such time as he was come into that State, (whereto he foreknew that he would soon come) in which God thought it best to govern the race of Mankind to the end of the World, namely, the state of Sin and Misery, needing Grace and Mercy.

No doubt God in Justice might have here rejected, and condemned for ever, not only the greater part, but the whole of Mankind for this apostacy from him, as he did the Angels that fell: But the Scripture testifyeth greater Grace, telling  
 us,

us, that as by one Man's transgression, Sin and Death entered into the World; so by the Righteousness of another we have justification of Life, &c. Thou hast played the Harlot with many Lovers, yet return again to me, saith the Lord, and I will receive thee. It is the Lord that speaketh, and therefore we may not doubt of the Truth of his Declaration, saith Bernard; applying that to every sinful Soul, which Jeremy applyeth to Israel; and I may well to all Mankind in Adam, after whom God called, Adam, where art thou? Rom. 5. 12. 16. Jerem. 3. 1. Gen. 3. 9.

And to the same purpose hear what the confession of the Church of England saith in the tenth Article; The condition of Man, after the Fall of Adam, is such, that he cannot turn and prepare himself by his own natural Strength, and good Works, to Faith and calling upon God: wherefore we have no Power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good Will, and Working with us when we have that good Will.

## C H A P. V.

### *Of God's Government of Man under the Covenant of Grace.*

THE third Act of the execution of God's eternal Counsel was the Restauration of Man fallen; for the most Wise and Mighty God having Created the World for Man, and Man for Happiness in the fruition of Himself, would not suffer either the whole Destruction of his Creature, or the Frustrating of his End, though he was pleased to permit the depraving of his Creature, and to forsake one ill-succeeding way, to take a better for the attainment of this End: Hence Irenæus, the whole Lib. 3. cap. 23.  
ordering,

ordering of Salvation, touching Man, was wrought according to the good Pleasure of the Father, so as God should not be overcome, nor his Wisdom seem defective: for if Man who was made of God to Live, having lost Life, by being wounded by the Serpent which had corrupted Him, should not again return to Life, but be wholly swallowed up of Death, God had been overcome, and the Serpent's malice had conquered the will of God.

Hence God, that foreknew before all time the Fall of Man, had Decreed in Mercy to spare, and preserve some degrees of his Image in Man, and to suspend the Execution of some Effects of his Fall, that he might be a Subject possible to be repaired, and capable of healing; and he did so, else Man had died presently, or lived a mad or brutish Creature. But God in Wisdom and Goodness chose not to destroy him absolutely, nor wholly to make him anew. Moreover out of the same Wisdom and Goodness, he had Decreed to supply another way that which was lost, and so bring Man back from the Gates of Hell, and set him in a new and fair way to Heaven.

This his thought from Everlasting (*magnum cogitatum Patris*, as *Tertullian* calls it) was now revealed in due time, the time of Man's Misery, the *Nativ.* namely, soon after the Fall: for this Gospel in effect was preached unto him, that God would send his own Son made of a Woman, that should destroy the Works of the Devil, and by Death overcoming him that had the Power of Death, should deliver Man from bondage, and restore unto him righteousness and Life.

*Homil. of*  
*the Nativ.*  
*Gen. 3. 15.*  
*Gal. 3. 16.*  
*Heb. 2. 14.*

Now what by the remains of God's Image left in Man, what by the supply that God would make by his Gracious help, miserable Man fallen was reputed by God a fit Person once again to be a party in a covenant; a covenant of new conditions  
suiing



suiting to the state of a Sinner, but tending to the same Ends, Righteousness and Life.

This new Covenant is called the *Covenant of Grace*; *first*, because it was freely made with Man a Sinner, utterly unworthy to have any more communion with God. *Secondly*, because in it the Righteousness and Salvation of Man is wrought in him rather by God than by himself, rather purchased by Christ than merited by himself, being more in receiving than in giving, in believing than in doing; yet hath it the nature of a true Covenant, both Parties having something for either to perform; God, to send his Son and his Spirit to relieve the Woes and Miseries of Man, and to forgive Sins, to impart Righteousness, and to give Life to such as obey his Son and his Spirit. This part of God in the Covenant, the Prophet *Jeremiah* speaketh of, saying, *But this* Cap. 31. *shall be the Covenant that I will make with the House of 33. Israel, after those days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God and they shall be my People;* which is repeated by the Author to the *Hebrews*. Heb. 8. 8. Man's part is to humble himself for his Sins to God his Creator, to believe in Christ his Redeemer, and to yield himself to be led by the holy Spirit his Sanctifier; This part of Man in the Covenant the whole Gospel speaketh of, requiring Repentance, Faith, and new Obedience. Here are two things affirmed Acts. 20. 21. which may seem to require proof,

1. That the Covenant of Grace was made with all Mankind :

2. That God supplyeth by his Spirit whatsoever is needful to the keeping of this Covenant, on the behalf of Man, who is confessed to be impotent in himself through his former Fall.

These two shall by God's assistance be sufficiently proved hereafter, under the Heads of Call  
ing.

*ing, Conversion, Grace and Free-will:* Now let these suffice as prescriptions for the Truth,

1. That we find here, in the day of the first publishing of the Covenant, all Mankind in *Adam* and *Eve*, receiving the Promise of the Gospel, at the same time that they received their Punishments, which we see are universal to all their seed: it is therefore probable that *that* promise also should be taken as Universal, since 'tis a common Maxim that *favours are to be interpreted in the largest Sense*.

2. That we find left, after the Fall, the Remains of some of the Image of God, as life, understanding of Good and Evil, liberty of Will in natural and civil things, conscience accusing or excusing, &c. which though they were given at first by Creation, and so belong to Nature; yet the permitting of them to remain in Man, after his Fall, was of Grace, both to make him capable to contract and Covenant withal, and also to be some beginnings and principles in order to his Restauration. But since these alone are not sufficient to make him able to rise again, or to recover Righteousness, or keep the new Covenant of the Gospel, it is decent to think of God, who doth nothing imperfectly, and who in Covenanting is no hard Master, that he would supply by his Spirit, whatsoever was needful more to the keeping of that new Covenant, whereupon depends the eternal Woe, or the Eternal Happiness of the party Covenanted with; seeing it is a true Maxim, that *no body can be obliged to that which is impossible*.

## C H A P. VI.

*Of the Dispensation of the Covenant of  
Grace by CALLING.*

**T**HE Covenant of Grace being once made with Mankind, in the root of all Men *Adam* and *Eve*, it pleased the same Goodness of God that made it, to preserve, continue, and keep it afoot; (and so he will do to the end of the World;) by Proclaiming it from time to time, by renewing it often, calling Men to the Knowledge and participation thereof, otherwise it would long since have been forsaken, forgotten, extinct and utterly lost.

This is that act of God which is termed *the* Heb. 3. 11  
*Heavenly Calling*, wherein his divine Power giveth us 2. Pet. 1. 3:  
all things that pertain to Life and Godliness, that is,  
wherein he doth execute his Predestinated order of  
Means and Benefits, by the right use whereof Men  
are brought to that high end, Happiness: or by  
the neglect and abuse whereof they fail and come  
short of it, and fall into endless Misery.

Hence St. Paul speaking of the Saints, as he had  
joined those two together, *whom he did foreknow, he* Rom. 8.  
*also did Predestinate*; so he joineth these two toge- 29.  
ther, *whom he did Predestinate, them he also called*, v. 30.  
by calling putting that into act, which he had seen  
and allowed in *Predestinating*, in a successful course  
bringing them to Glory. And St. Jude speaking of  
ungodly Men, saith, *they were before of old written to* Jude. v. 4.  
*condemnation, being such as turn the Grace of God in-*  
*to Lasciviousness, and deny God the only Lord, and our*  
*Lord Jesus Christ*; whence the Author to the *Hebrews* Heb. 4. 1.  
gives a good caveat, *let us therefore fear lest a promise*  
I being

*being left us, of entering into his rest, any of us should seem to come short of it.*

This point having more Connexion with the Doctrine of Predestination, hath more controversie: and therefore I must of necessity be more large in it, craving the patience of some contrary minded, who in their writings use a certain censorious, and magisterial severity, which I rather pray God to forgive, than purpose to return upon them.

### *Calling Defined and Distributed.*

Act. 20. *Calling is the Revelation and Proclamation of the*  
 21. *Gospel, the Covenant of Grace, commanding Repent-*  
 Act. 2. *ance towards God, and Faith towards the Lord Jesus*  
 38. 39. *Christ, and promising Forgiveness of Sins, and Life E-*  
*verlasting to all that obey.*

It consisteth of two essential Parts, or two Divine Acts, requisite to make up one whole perfect Work of Calling; *the outward Preaching of the Word* sent by God, whereto belong the Sacraments, outward Blessings and Corrections; and *the inward Operation of the Holy Spirit* accompanying the outward means.

*Calling* hath been dispensed by the Wisdom and good Pleasure of God diversly, according to the diversity of times; *before Christ's coming*, under the old Testament; *since Christ's coming*, under the new. This diversity hath been seen in the *manner* of the outward means, in the *measure* of the inward Operations of the Spirit, and in the *effects* suitable to both.

Under the old Testament, the *bounds* were more narrow, the *Word* more obscure, the *Sacraments* more mysterious, the *Spirit* more sparing, and the *Obedience* required more slender than under the New.

From

From *Adam* to the confusion of Tongues, while the whole Earth was of one Language, it doth not appear but that the Calling was universal, all Men being within the hearing of the preachers of Righteousness: after the division of Tongues, Men forsaking the religious Fathers, God permitted them to walk in their own ways, and renewed his Calling and Covenant with *Abraham* and his seed, and so *Psal.* 147. contracted the bounds of his Church, that is, of 19. the Called.

*Of the Gentiles before Christ.*

Far be it from me, a lover of Truth, to maintain that the Gentiles without Christ were under Grace, or had any Power to recover themselves out of the Kingdom of Satan. They were under wrath rather, and not under mercy, *without God in the World, strangers from the Covenant of Promise*; for as the Church excommunicateth unworthy Persons, so God excommunicateth unworthy Nations. And howsoever the Covenant of Grace was made at first with all Men, and Calling was universal to all the World; yet in the dispensation of Calling for after times, it may be just with God to exclude whole Nations out of communion in his Covenant, them and theirs for many Generations; either to punish their ingratitude and contempt of his Word, or to humble the Heart of Man, to teach Ages to come to cleave unto God, by the vanity of Ages past left unto themselves; or for other causes known to God, who judgeth them that are without: the mystery of whose unsearchable judgments we are to admire with the Apostle *Paul*, that one while the *Gentiles* should be shut out, and the *Jews* admitted; and another while, the *Gentiles* admitted, and the *Jews* excluded from the Mercy of God's gracious Calling.

## Of the Dispensation of the

Now in the division and dispersion of Nations, why God did leave the rest, and called out *Abraham* and his seed to make Covenant with, no reason can be given of merit, or demerit, more in  
 Deut. 7. 8. the one than the other, but it must be ascribed to  
 & 10. 15. the Free-grace, and Pleasure of God alone, as it is  
 Josh. 24. by *Moses*, *Joshua*, and *Nehemiah*, and by *St. Paul*,  
 2. 3.  
 Neh. 9. 7. who saith, that it is *not of Works, but of him that*  
 Rom. 9. 11. *Callesh*.

Let them therefore fall for me, that defend any other universal Grace, than within the Church, where the word of Grace is preached; where I maintain, that God calls not some secret ones only, but all that can hear, although but some obey, and some disobey the gracious Calling of God. Thus the seventh and ninth of the *Lambeth* assertions are true, speaking of all Men out of the Pale of the Church: but if they speak of Men within the Church, where the word of Grace soundeth, I must suspend my assent.

### Of Calling under the new Testament.

*Calling*, under the new Testament, hath for the outward Part, the Word and Sacraments more clearly revealing and exhibiting Christ and his benefits; for the inward part, a more abundant measure of the Power of the Holy Ghost, extendeth further to multitudes of Nations, hath greater fruit and success  
 Acts. 17. in Men's conversion, than under the old Testament.  
 30. 31. This Calling, because it is of those Nations which were before excluded when the *Jews* were admitted, the *Jews* being now excluded, is not unfitly termed *the Calling of the Gentiles*, until it please God to call the *Jews* also.

Here the same depth of God's judgments is to be admired in the dispensation of Calling, that was under the old Testament; *first*, that God should  
 now

now withhold from the *Jews* that inward illuminating Spirit, and softning Grace, which he grants to the Gentiles called: *secondly*, that even now he should withhold from many Nations the very Word and outward Calling, as the new discovered *Indians* do shew, being found as far from the Knowledge of Christ, as ever the Heathen were, before the Apostles preached to them. But we being under the Grace of God's calling, it becometh us to look that it be not *in vain* unto us.

## C H A P. VII.

### *Of the Concurrence of the Word, and Spirit, in Calling.*

SOME great Divines do distinguish *Calling* into two kinds; one *outward*, of the Word only, another *inward*, of the Spirit joined with the word: the former, they say, is ineffectual; the latter, effectual: the one common to the Reprobate; the other, special and peculiar to the Elect: *that*, never obeyed with Truth of Heart; *this*, never disobeyed. This Doctrine is to be examined.

I approve not such a distinction, but compound one calling of the Word and Spirit, as it were of a Body and Soul, supposing it to have in it self Power to bring forth effect in all that are under it; and if it doth not so, the cause not to arise from the Calling, but from the called that obey not. And to avoid mistakes in the apprehending this, we are to remember;

1. That it must not be thought that the Spirit goeth with the Word, to make the hearer perform that which he can do by natural strength, as to keep waking, and to be attentive; for the Spirit is given to help where Nature faileth, and what  
Men

Men can do of their own strength, God expecteth from them. One cause then, why the Spirit accompanieth not the Word to many Persons is, because they themselves tho' present hear it not, through their sottish carelesness.

2. That we are not to imagine that the concurrence of the Word and Spirit is, as it were, natural, necessary and inseparable, but voluntary and arbitrary, in the Will and good Pleasure of God; and as Grace is annexed to the Sacraments, so is it to the Word, only by Divine institution and appointment: Hence the Church prayeth before Sermons, for the Illumination and Power of the Spirit to come with the Word; God expecting to have this asked of him by them that can pray, both for themselves and others. Another reason then, why the Spirit doth many times not cooperate with the Word, is, because it is not duly and diligently asked.

3. That there are Men who are past Grace, to whom the Spirit is not present with the Word, such as for their former neglect and contempt of *the time of their Visitation*, when God did call them, are now given up to Blindness and Hardness, and have the light of the Spirit, and the dew of Grace held back from that Word which is preached in their hearing by accident, not for their sakes; though not being known in particular, they cannot be excluded from it.

4. That we are not to suppose that the Spirit goeth with the Word, to Work any Grace in any Person whatsoever, otherwise than according to the Order of Divine Providence which dispenseth his Grace wisely: which is thus to be declared.

We are to distinguish the *Word* that calleth, the *Persons* that are called, and the *Operations* of the Spirit, by the Word, in those Persons.

The



The *Word* is either the *Law*, or the *Gospel*.

The *Law*, as it is used by a Preacher of the Covenant of Grace, hath two parts; the *precepts*, and the *curse* to the transgressors of the precepts: so the *Law* hath a double use, to accuse, and convince, with the *Precepts*; to wound, and to kill, with the *curse*; and to these the *Law* is effectual, and of force since the fall of Man.

The *Persons* called, by the Minister of God using the *Law*, are all natural, unregenerate, sinful Men; or the regenerate, relapsed and fallen into grievous Sin; who are of two sorts, either ignorant of their evil State, to whom the Precepts of the *Law* are to be preached, to bring them to the *Knowledge* of *Rom. 3.* Sin; or they are such as know Sin, but are secure, *20.* benumbed, and senseless of their miserable Estate; to these the curse is to be denounced, until they begin to fear, to be cast down, and perplexed. *Acts. 14.*

The *Operations* of the Spirit upon these Men, *25.* by the Ministry of the *Law*, are two; first, to open their Eyes to see their Sins: secondly, to prick their Hearts with fear of the curse. *Acts. 2. 37.* *Rom. 8.*

For these effects, ordinarily the Spirit goeth with *15.* the Word of the *Law*, calling Men out of the pit of Sin: and they are more easily admitted, and wrought into the Heart, upon those remains of *Light* in the mind discerning Good and Evil, and of *Conscience* consenting to the *Law*, and upbraiding *Rom. 2.* Men with the breach of it. But that these Works *15.* of the Spirit by the *Law*, are wrought in many Reprobates, our Adversaries deny not, who grant some initial parts of Grace to be begotten even in castaways. And this preparatory effect of the Spirit through the *Law*, according to \* *St. Ambrose*,

\* *Hoc mysterium in hac vita nostra, hodieque celebratur, pre-*  
was

## Of the Concurrence of the Word,

was prefigured by the Ministry of *John the Baptist*, which wrought in Men a sense of their Sins, and dread of divine Wrath, and thereby prepared them for the reception of the Gospel: thus much of the *Word* of the *Law*, with its *Persons*, and *Operations*.

The *Gospel* hath two parts; a *Commandment*, and a *Promise*. The *Commandment*, is to *repent of Sin*, understood by the precepts of the *Law*; and to *believe in Christ*, which giveth Life and Hopes to him, whom the curse of the *Law* hath killed.

**Act. 2.** The *Promise* is of forgiveness of Sins, and Life  
**38. 39.** Everlasting, to him that repenteth and believeth in the Lord Jesus Christ.

The *Persons* called by God in the Word of the Gospel, are all manner of Sinners, who are convicted; terrified; full of compunction and self-condemning, **Mat. II. 28.** wrought in them by the Spirit, in the preaching of the *Law*.

The *Operations* of the Spirit upon these Men, by the Ministry of the Gospel, are, *The opening their Eyes* to see the marvellous Light of God's mercy to Sinners, of the infinite Love of Christ in dying for Sinners, and the inestimable merits of his Death; of the powerful Graces, Gifts, and Aids of the holy Ghost, to help and relieve the Impotency and Misery of Sinners; to the end, that by this light this Opinion may be begotten in them, that it is possible for them to be recovered. *The pouring into their Hearts hope*, to stay them from desperate Sinning, or Sorrowing; *The inspiring them with the Grace of Prayer*, at least to wish or desire, *Oh that they might be so happy as to escape the Wrath to come, and recover the Favour and Love of God!* *The giving them Repentance*; that is, to sorrow for Sin past with a God-

*currit enim anima nostra quadam virtus Johannis, cum credere paramur in Christum, ut pareat ad fidem anima nostra vias. S. Ambros. in cap. 1. Lucæ.*

ly sorrow, and to purpose to break of Sin, to cease from any further offending God, or endangering their Souls. *The Working in them Faith*, that is, to run to Christ, and to cast themselves into the arms of his Goodness, and Power, to be saved by him.

These Graces, in this Order, the holy Ghost is present and ready to work by the Gospel, upon a Sinner convicted, humbled, and prepared by the Law. And look, whatever proportion of Power the Spirit had, by the Law, upon an unregenerate Man, to humble him, the same it hath in the Gospel, upon the humbled, to work in him hope; and when hope is wrought in him, to win him to wish, and pray; to give him Repentance upon his Willing, Praying and Wishing for it; to instill Faith into him, upon his Repentance, and so to justify him; and when justified by Faith, by the Law and the Gospel together, to mortifie his Corruptions, to quicken in him a new Life, and to strengthen him to new Obedience.

Now, think not that the Spirit is present, in the preaching of the Law, to an unregenerate Man, to give him strength to new Obedience, because it is so present, as to convince, and condemn his wickedness; nor imagine, because it is so present to a Man believing and justified as to give him strength to new Obedience, that the Spirit is present, in the preaching of the Gospel, to a Man not yet penitent, nor believing, to work in him Peace, Joy, and Love: for degrees here are not given *per saltum*.

The sum is, the Spirit of God is annexed to his Word, for producing such Operations and Graces, as the hearer is fitly disposed to receive: there is an order in the Divine working, wherein there are things antecedent, preparatives to things subsequent, which antecedents, if they found no place, and were not

admitted; the subsequent are suspended. Hence there are so frequent and just separations of the Spirit from the Word, by the great Pastor of Souls, who walketh in the midst of the Churches, and searcheth the Hearts and Reins.

Hear what our Church saith, in her \* Homily of declining from God; "when God withdraws from us his Word, the right Doctrine of Christ, his gracious assistance and aid, (which is ever joined to his Word) and leaveth us to our own wit, our own will and strength, he declareth then, that he beginneth to forsake us. And again, in the first exhortation to the reading of the Scriptures; "The words of the holy Scripture be called words of Everlasting Life; for they be God's instrument ordained for the same purpose; they have Power to turn through God's Promise, and they be effectual, through God's assistance; and (being received in a faithfull Heart) they have ever an Heavenly Spiritual working in them &c.

Thus much for declaration of this point; for confirmation of it, I alledge all the † Elogiums of the word of God; as, *The Law of the Lord is perfect converting the Soul, &c. The word of God is quick and powerful, &c. Sanctify them by thy Truth; thy word is Truth, &c.* When Christ ordained his Apostles, he breathed on them, and said; receive the holy Ghost; to testify that the Power of the holy Ghost should go with them: Hence is the Gospel called, the *Ministration of the Spirit*; and the Ministers of the new Testament, *Ministers of the Spirit, not of the Letter*; because the Gospel gives strength to perform what it commandeth; whereas the Law commandeth, but assisteth not; but without the Spirit, the Word of the Gospel it self is but a dead Letter; whence it is said, that *the Law was given by Moses*, but we had no Hearts to receive it; the Gospel, *Grace and Truth was not only*

Joh. 20. 22

2. Cor 3.

8.

v. 6.

\* Ed. 1683. Fol. Pag. 48. † Psal 19. 7. Psal 4. 14.

Joh. 17. 17.

given,

given, but \*came by Jesus Christ. But why should I multiply Places? Our learned † Divines, who were at the Synod of Dort, do alledge some of these, and other more places, to prove, *that there is such a measure of Grace ordinarily accompanying the ministry of the Gospel, as is sufficient to render all the impenitent and unbelieving guilty of contempt, or at least of neglect, in not fulfilling the conditions required.* Though by their favour, the places prove a great deal more, than that *such a measure of supernatural Grace goes along with the Word, as is sufficient to make Men chargeable with contempt, &c. namely, that such Grace accompanies it as might be sufficient for their conversion.* The sentence of Prosper, which they alledge speaks more home; viz. *That it is not rightly said, that all are not called to Grace, to whom the Gospel is Preached, although there are some who obey not the Gospel.*

But to prove that Calling is the same to them, that obey not, as to them that obey, I shall urge only these two places more; the first, is that of our Lord, *Many are called but few are chosen.* Here Matt. 22. many are distributed into two sorts, some that are 14. Called, and not Chosen; some that are Called, and also Chosen: for these few Chosen, are a part of the many Called; so that the whole many are put under one and the same Calling. Which Calling is not by the outward Word alone, for from that Calling arise none Chosen. Therefore the Calling was by the Word and Spirit common to both; and the few Chosen excelled not in their Calling, but in something else, viz. in obeying the Calling, in coming when others refused; or in coming worthily, in a wedding Garment, according to the Parable.

\* *Ἐγένετο διὰ τοῦ Χριστοῦ* Joh. 1. 17.

† *Saffrag. Collog. Theol. Augm. Britan. Pag. 20. Thef. sa de ado. Art.*

The other is also an assertion of our Lord's, *Mat. 12. 41. The Men of Nineveh shall rise up in Judgment with this Generation, and shall condemn it, &c.* If *Jonas* preached to the *Ninevites* without the Spirit, how did they repent? If *Jesus* preached without the same Spirit, how is he greater than *Jonas*, nay how is he equal, in the Power of Preaching? If they that disobey, be not equally Called with them that obey, how can these rise up in Judgment against them? When their answer is ready, we had not the same Calling with you, ours differed toto genere, you were partakers of an heavenly Calling, we but of an Earthly; you were called by the voice of God speaking to your Hearts; we, but by the bare voice of Men speaking to the Ear: if God had moved and excited us, as much as he did you, we would have done as well as you. Calling relates to the assistance of God inwardly moving and stirring up the mind to forsake Sin, as \* *Aquinas* very well saith; and the Example of the *Jews* at this day confirmeth this, for they are said to be yet uncalled, not because they live without the sound of the Gospel, as the *Indians* have done, for they may hear our Sermons, and read our Scriptures, living in † *Rome, Italy, and Spain*; but because the veil is not taken from their Hearts, because the Spirit of Illumination and softning is as yet withheld from them, which is granted Graciously to us Gentiles. To conclude; that distinction of Calling, propounded in the beginning of this Chapter, into outward, and inward; effectual, and ineffectual, seemeth to be vain.

1. Because it giveth unworthily the name of Calling to the bare outward Preaching of the Word,

\* 1. Part. 2dz. Qu. 113. 1. ad 3m.

† There were no *Jews* in *England* in our Authors time, they being formerly expelled, and not readmitted till the Usurpation of *Oliver Cromwell*.

which

which may be a *commanding*, but not a *Calling*; a commanding as of the Law, for God may still require to be obeyed in whatsoever new thing he shall command, because it is our duty natural, whether we be now able to do it, or no, inasmuch as we were once able, but then that would not be a *Calling* as of the Gospel; for seeing the word of the new Covenant comes to call Men to Repentance and Faith, for their Recovery, after notice taken of their impotency to rise again of themselves, it seems an insulting Mock, and not a Call, to say to Sinners, *Turn, Repent, Believe and Live*, unless there be some Grace prepared for them, whereby they may be able to Repent and Believe.

2. Because it attributeth the effect of obeying the *Calling* to the kind of *Calling* it self, and only to one cause, that is, *the Operation of the Spirit*: as if many causes did not concur to produce an effect, any one of which failing, the effect faileth; as if obedience to the *Calling* of God were not an act of the Will of Man, under the aid of the Spirit of God; as if the aid of the Spirit was never refused, nor the Grace of God never received in vain: for though God be Almighty, and able to draw all second Causes into his part and side, he doth not use to disturb or cross the nature of Causes, nor the Order of things which himself hath established.

3. Because it maketh God's covenant to differ from all Covenants in human affairs, even in that which is essential to a Covenant. For in our Covenants, each party hath something to perform, and no one party doth all in a Covenant: but by this distinction, God is supposed both to provide infallibly to have the conditions fulfilled, and also to fulfil his own promises: whereas the term Covenant seems purposely borrowed from human transactions, to intimate to us a stipulation made betwixt God and

and us, whereby he promiseth his Grace, and expects our Obedience. And certain it is, that all that he undertaketh for us, is to make the conditions possible, and not to be wanting in his help, *so far as is needful for us.* Let none upbraid me that I am afraid to give too much to God, lest I return upon him, that I fear he looks to be so much favoured, as to be tyed to nothing. Truth flattereth neither God nor Man; \* *'Tis not the part of a good and sound Faith, so to refer all things to God's Will, and so to flatter every one by saying, nothing can come to pass without God's permission, that we should imagine, our selves are able to do nothing.*

## C H A P. VIII.

## Of Conversion.

**A**CT. 3. 26. **T**HE Conversion of a Sinner, is the end which God seeketh in sending his Word, and in Calling Men; the effect of Calling, when it speedeth. It may briefly be defined, *the Obedience of him that is Called,* for it is his part to hear and obey the call. And in it may be considered from what a Sinner is converted, and to what, that is, *from the power of Satan unto God.* By this, the whole Man is changed; in his *Understanding,* he is turned from 1. Thef. 1. Darkness to Light; in his *Will,* from Idols of all sorts to serve the Living God; in his *whole Life,* 9. from unrighteousness to holiness. Rom. 6. 19. Conversion may be also distinguished into two kinds; the first is, when a Man, of a natural Man, is made a regenerate Man, and a member of God's Church, as the ACTS. 15. 3. Gentiles called by the Apostles; such were we all that are converted unto God, having been first a-

\* Tertul. de Exhort. Castitas. prop. Princip.



verted, foolish, disobedient, deceived, serving divers lusts; Tit. 3. 3. the latter kind of Conversion is, when a regenerate Man, having committed iniquity, and fallen into Sin, returneth unto God by repentance of that Sin: thus *Peter* being foretold of his denying Christ, and that yet his Faith should not finally fail, was commanded; that he, *\*being converted, should strengthen his Brethren.*

Next, the Causes of our Conversion are to be considered; without question, *God's holy Spirit* working upon the Heart of a Sinner, is the prime, principal, efficient and powerful Cause of his Conversion, in the Beginning, Progress and End of it; Lam. 5. 21. whence the Prophet, *turn us, and we shall be turn-* Psal. 119. 7. ed. But the *Word preached* is the ordinary, instrumental Cause of it, tho' the same happy Effect is often greatly furthered by some other things; such as *Crosses and Afflictions*, which humble the Soul of Man; God's Blessings inviting him, the Prayers of others and the good *Example* of such who are already converted.

But the great Question is, what part the Sinner himself, who is the subject to be Converted, beareth in his own Conversion, being a living and reasonable subject; whether he be active or passive in it; when, and how far; whether he can further it, or hinder it; or whether it be possible for two, whom we suppose equally called, one to be Converted, and not the other? If so, then whence this difference shall arise, whether from God, or from Man?

The determination of these Questions cannot be clear, nor the manner of our Conversion opened, until we have declared what is to be holden according to the Scriptures, touching *God's free-Grace*, and *Man's free-Will*; which we will endeavour to bring into more manifest Light, after so ve-

\* Luk. 22. 32. see *Bishop on Supremacy* p. 278. 279. Quart.  
hement

hement conflicts of the Learned in all Ages, which have raised clouds of obscurity to the loss of Truth amongst the strivers for it.

## C H A P. IX.

## Of Grace

**O**F *Grace* and *Free-Will* I will speak by God's leave, first severally, then jointly: that so we may return to the point of our *Conversion*, to behold what is the part of God therein, and what of Man.

In treating of *Grace* I shall endeavour to declare the thing, the distinctions, the necessity, the amplitude, the power and force thereof.

By *Grace* may be understood all that proceedeth from God out of free favour to an unworthy Sinner, tending to his Salvation: but here by *Grace*, I will not understand the remains of Nature, as some light of reason, some sense of Conscience, and the like; though it was of *Grace* that these were spared, and left to remain in Man fallen. Neither will I by *Grace* understand the Law, describing the righteousness of Works, though the preacher of *Grace* doth use the Law to shew a Sinner his Estate, and to prepare him for Christ. Neither will I understand the bare outward Word of the Gospel, though it be called *the Word of Grace*; for probably it is so named, because the internal *Grace* of God goeth with it.

Acts. 20.  
32.

But by *Grace* I understand the internal Illuminations, Teachings, Motions, Tactions, Inspirations, Operations and Gifts of the holy Ghost, merited by Christ to be given to the sinful Sons of *Adam*, in their fit time and order, to the end to raise them fallen, and to save them lost; whence I shall call it,

it, with St. *Augustine*, the *Grace of Christ*. There is in Man no merit of *Grace*, for then *Grace* would be no *Grace*; there is only an occasion, namely, the woful misery of Man, which yet was in God's pleasure to take, as an occasion, or to refuse. Even the good use of former *Graces* is no merit; or cause of the giving of following *Graces*, but the second are as freely given as the first; for God's good pleasure alone is the Author and Cause of that order and succession which is in *Graces*, in which he hath appointed to do one thing in order after another, and not one thing for the sake of another. But if any thing be named *Grace*, and tend not to Man's Recovery and Salvation, or be not in some degree fit, sufficient, potent and available to further this Work, it is not to be esteemed Worthy of the Noble and Blessed name, *Grace*.

*The Distinctions of Grace.*

The same *Grace* and Power of God's Spirit, which in Essence is no way different, hath diverse denominations, according to the diversities of relations, and \* effects; for it maketh a kind of progress in its influence; as the same Sun first warmeth the Earth, and then maketh it fruitful, and beautifies it with flowers. But the most ancient and useful distinction of *Grace*, is that which we have in the *tenth Article* of our Church, and in divers *Collects* of the *Book of Common-prayer*, viz, into *Preventing*, *Working* or *Exciting* *Grace*; and *Following*, *Coworking* or *Helping* *Grace*: the former of these

\* *Quæ enim in Verbo pro ejus singulari divina natura simplicitate unum sunt, unum tamen effectum in anima non habent, sed ad ejus varias & diversas necessitates, veluti diversa sese participanda accommodant.* Bern. in Caut. Serm. 85.

Prov. 1. is represented in Scripture, as *Standing without, Calling,*  
 20. *Knocking*; the latter, as *entered in, inhabiting*;  
 Rev. 3. *as in a Temple or House*. In brief, as to the Ope-  
 20. rations of Grace, and the manner of them, \* God  
 1. Cor. 3. *by himself* worketh in us to think that which is  
 16. Good, *wish us* to will it, and *by us* to per-  
 form it.

The distinction of Grace into *sufficient* and *effectual* is a † frivolous distinction, one member having too little, the other too much to be found in *rerum naturâ*; for, *first*, how can that be a *Grace*, or *sufficient*, that never, as such, produceth any effect, but must have something more put to it in the entity of Grace to bring forth an Effect, and then it loseth the name of *Sufficient*, and winneth the title of *Effectual*? *Secondly*, what Effect flows, except it be in Miracles, from one sole Cause which is certain and infallible, and despising all other Causes, claimeth to it self, the title of *Effectual*? All

\* Bernard. de *Gratia & Liber. Arbitr.* Cornel. Muss. *sect.*  
 4. Ciner.

† The Author referr'd us to *Paulus Benius de efficaci Dei auxilio*, which Tract was purposely written to explode this distinction. But for understanding why, and in what sense he judg'd it faulty, see the third, and fourth Articles of the third Opinion, and the objections against them. Chap. 3. We from thence, and from *Benius's* reasonings, conceive that he only contend's, that there is not one kind of Grace which might be sufficient, but never is so, and another which is always both sufficient; and effectual; but that all Grace is of the same kind, and always performs it's part on those to whom it is sent, tho' they perhaps neglect theirs. For it is plain from the latter part of this Paragraph, and other Passages in this Treatise, that he allow'd the distinction in another sense, *viz.* If by *Grace sufficient* be meant such as was so in it self, tho' thro' the fault of Men not so in the event; and by *Effectual*, such as was followed by *Repentance, Faith*, &c. in which sense 'tis used by *Arminius*; *Internus Spiritus sancti suasio duplex est; una sufficiens, altera efficax: Illa qua potest velle, & credere, & converti, cui adhibetur; Ista qua vult, credit & convertitur, cui accomodatur.* Exam. Prædest. Perkins. Sect. 3.

Grace

*Grace* is in it self sufficient, and efficient, no less, no more; If there be a deficiency in the effect, it proceedeth from a defect in some other Cause, or the Subject, or some other thing, than the defect of *Grace*. Yet I will not stick to acknowledge *Grace* effectual, to be well so called from the event, and as proceeding from God's special Mercy guided by his Foreknowledge, if that will satisfy their desires, who affect this distinction.

Prevent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual help, that in all our Works begun, continued, and ended in thee, we may Glorifie thy holy Name, and finally by thy Mercy obtain everlasting Life, &c. Coll. in the  
Post Com.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome Death, and opened unto us the gate of Everlasting Life; we humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our Minds good desires; so by thy continual help we may bring the same to good Effect, through Jesus Christ our Lord, &c. Collect on  
Easter-day

### The Necessity of Grace.

St. *Augustine* deserveth highly of the Church of God for the defence hereof against *Pelagius*, who denying Original Sin, and not acknowledging any loss to *Adam's* posterity by his transgression; but asserting human Nature to be now as sound, as the Creator made it, must needs by consequence hold *Grace* to be superfluous, which the Church held was prepared for supplying that loss, and wholly occasioned by the Fall. He then who confesseth the Effects of *Adam's* Sin, as fully as any Man, cannot be counted of Kindred to *Pelagius*, in slighting the necessity of *Grace*. I for my part subscribe to St. \* *Augustine*, pressing home that Text, with- John. 15.

\* Contr. 2. Epist. *Pelagii* & alibi.

out me you can do nothing; and to what the Author of an imperfect \* Work, saith upon these Words, ask, and it shall be given you, &c. " Because the Commandments were greater than to be fulfilled by Man's strength, he directs us to God, to whose Grace nothing is impossible: ——— and that rightly, " because 'tis exceeding just, the Creature should stand in need of its Creator's help. Nor do I less readily say with the forementioned † Father, It is good for me to stick close to God: for neither is Man any such thing, as that being destitute of his Maker's assistance he should be able of himself to do any good: but the sum of his Goodness is, to be Converted to his Maker, and by him continually to be made Just, Godly, Wise and Blessed, &c. — As the Air, Light being present, is not made a lucid Body, (like the Sun which giveth Light) but only becomes Luminous, because if it were made such, it could not possibly be, but even in the absence of Light, it should continue lucid: even so Man, God being present with him, is enlightened, but in his absence, is immediately darkned; from whom we depart, not in distance of place, but by alienating our affections from him.

### The Power of Grace.

This is even like God's own, a glorious Power; such as wrought in Christ, when God raised him from the Dead; whence our Conversion is called a new Birth, a new Creation, the first Resurrection. for

Eph. i. 19.  
20.  
— 3. 20.

1. The Power to will that which is Good, is Created in us again, as it was at the first.
2. When this Power is in us by that Gift, or Creation, it is not exerted by our selves alone using

\* Hom. on Mat. 7. 7. among the Lat. Works of St. Chrysostom.  
† De Genesi ad Literam Lib. 8. cap 12. Pag. 822. Octav.

that

that Power, but by the continued help and cooperation of the Divine energy; according to that of Bernard, *we have no endeavours to Good, unless they are stirred up in us, and they are fruitless, if not farther assisted.*

3. Be we never so willing, the Habits of Faith or Love, are no more in our Power, than it is in the Power of a blind Man to give himself sight, though he be most willing to see, and say, *Lord that I may receive my sight*; or, no more than it is in him that hath present within himself to will, but to do that which the Law commandeth, *he findeth not*, except the Spirit help him. So that after we are willing, and ready to receive, the mighty Power of God worketh and giveth that which we desire: for our Prayers imply three things; *first*, that we want something, and feel our want: *secondly*, that we cannot help our selves to supply our want, and therefore go to another: *thirdly*, that he alone, to whom we go as suppliants, we confess to be able and ready to help us, and therefore we go to him. This is that which St. Paul teacheth, exhorting them that received and obeyed the Gospel, to *Work out their Salvation*; having received the Power to Work: but because they might fear their own Weakness and Infirmary, even in using that Power in this Working out their Salvation, he doth Comfort and Encourage them, that they shall not Work alone, for a stronger than they shall join with them, even God, who it is that ever worketh in them both *to will and to do*. Where we have full proof for the Power and Presence of the *helpful Grace* of God, but for *discriminating Grace*, not a tittle.

4. The manifest weakness of many in Temptations and Persecutions, testifieth, that they who in those are *more than Conquerors* over Satan, the Flesh and the World, are defended and fought for by the mighty Power of God, when they cry unto him: whence

Rom. 7.

18.

Rom. 8.

2. Cor.

Phil 2. 13.

whence the Prayer of our Church;

Coll. for the 5. Sund. aft. Epiph. *O Lord we beseech thee to keep thy Church and Household continually in thy true Religion, that they which do lean only upon the hope of thy Heavenly Grace, may evermore be defended by thy mighty Power, through Jesus Christ our Lord.*

Against whom then do these accusations lye? To say, that the will of Man resisteth the Power of God, as if it were stronger than it: That Man doth more to the Work of his Faith, than the Grace of God: That God doth no more in us for Good, than *Satan* doth for Evil, viz. incline, persuade, solite, &c. I am no way guilty of these Crimes. If God's Power be resisted or frustrated, it yieldeth not out of Weakness, but out of Will, God not pleasing to put forth his Power, where he seeleth himself resisted or neglected. The best that we do in the bringing forth any Good, is to yield, and to permit God to Work upon us, to follow him leading or drawing of us, to accept of that he giveth us, to fence that which he Soweth or Planteth in us, not to marre that which he maketh, not to harden the Heart when his voice is to be heard: in sum, to be passively obedient, more than actively. For this is that only which the Power of Grace will not extend it self unto, to necessitate, and to hold us up to an undecidable obedience: the reason is, because that Power of God which buildeth up supernatural things, doth not destroy Natural: but the possibility in the Will to decline to Evil, and the liberty to disobey, is not Evil, but Natural, being found in *Adam* before his Fall; and as it was not impeached then by the supernatural Grace which *Adam* had, no more is it now in us, by the Grace of God that Worketh in us. To this I have the suffrage of a Great Man of our own Church, the learned Doctor \* *Ward*.

\* Con. ad Cler. in Phil. 2. 13. Pag. 6, 7.

Of



*Of the Amplitude or Universality of Grace.*

From this Title there are to be excluded three things, as Heterodox; and three other things to be referred to it, as Orthodox.

1. Exclude from hence the Opinion of *Origen*, and of those whom St. *Augustine* calls *Misericordes*, Who thought all Men and Angels at the last should be received to Mercy, against whom he disputes in his twenty first † Book *de Civitate Dei*.

2. Exclude from hence the Opinion of *Samuel Huber*, against whom *Humins* and other Lutherans dispute, who taught an universal Election, &c. and that all Men by the Death of Christ, were brought into the State of Grace and Salvation: which proposition was worthily rejected by our \* Divines at *Dort*.

3. Exclude from hence the Opinion of *Andradins*, and other Papists, and whosoever else that hold the Gentiles, and Heathens without the Church, to have sufficient Grace to Salvation by the light of Nature, or to have that, whereupon well used, the Grace of the Gospel shall be revealed unto them: with these I will have no fellowship. But under the *Universality of Grace* I comprehend only these three things.

1. That as Christ our Lord took the Nature of Mankind, and not the Nature of Angels, so by his Death he paid the price of redemption for the Sins of the whole World; this agrees with the third *Thesis* of the suffrage of our Divines concerning the second Article proposed at *Dort*, and with our Catechism; *I believe in God the Father who*

† Cap. 17. & deinceps.

\* In. *Suffrag. de ade. Art. Thes. ult. Heterodox.*

*hath made me and all the World; and in God the Son, who hath redeemed me and all Mankind; and in God the Holy Ghost, who sanctifieth me and all the Elect people of God: where we may observe the great accuracy in the order and degrees of the exprellion; Creation is said to be common to all the World; Redemption to all Mankind, Sanctification to all the Elect.*

2. That the promise of the Gospel is universal to all who are within the hearing of it, and that it might be truly and seriously proffered to any Man alive whatsoever: this agreeth with the latter part of our seventeenth Article, *that we must receive God's promises in such wise as they be generally set forth unto us in the holy Scripture.*

3. That with the Promise and Word of the Gospel there goeth ordinarily such Grace of the holy Spirit as is sufficient, to all under the Gospel, to work in them to believe and obey it; and that all do not obey, proceedeth not from the want of Grace on God's part, but from Men's being wanting to the Grace of God, to whom it is *in vain*, as is evident from numerous passages of the new Testament.

—12. 15. Now, whereas it is as clearly said in the holy  
 John. 10. Scripture, that Christ *laid down his Life for his sheep*  
 25. *for the children of God* and that he *loved his Church,*  
 John. 11. *and gave himself for it,* as it is said, *he dyed for all*  
 42. *Men;* these two must be so construed that they  
 Eph. 5. 25. may both stand together: *viz.* that out of God's Goodness, Mercy and Love to Mankind, he sent his Son to die for all Men, as willing by his primary and antecedent Will the Salvation of all. But because Omniscience is in God, as one of his Divine perfections, he could not be ignorant or uncertain what would be the fruit and success of the Death of his Son; that such would not receive him, that such and such would thankfully embrace him, if he

he were sent unto them, Out of this Foreknowledge his especial Love accepting even these, though few in number in comparison, did send his Son with intention to save, though it were but these, in whom he would so far Glorify his Bounty, that for their sakes he would have his Son to give his Life, though he should gain no more than them; who had they been much fewer, or none at all, surely the wise God either would not have sent his Son to die in Vain, or he would have mended the measure and course of his Graces and Government, by which mote might have come into the Kingdom of Heaven. This may be illustrated by what St. Chrysostome saith on those words of St. Paul, who loved *Gal. 2. 20.*  
*me, and gave himself for me; " He declareth this also to  
 " be meet, that every one of us should no less give thanks  
 " to Christ, than if he had come into the World only for his  
 " sake; for neither would Christ have refused to exhibit,  
 " even for one, so great a dispensation; he so loveth  
 " every particular Man; even with the same measure  
 " of affection wherewith he loveth the whole World.  
 " Therefore indeed that sacrifice was offered for our  
 " whole Nature, and it was sufficient to save all; but  
 " to them only it will be profitable who have believed.  
 " Nevertheless he was not diverted from this kind of  
 " dispensation, because all would not come; but in like  
 " manner as in the Gospel, the feast was made ready  
 " for all, but because they which were invited would not  
 " come, he did not presently take away what was pro-  
 " vided, but called others thereto. And with that of  
 " St. \* Augustine; As to the greatness and vertue of  
 " the Price, and as far as concerneth the sole cause of  
 " Mankind, Christ's blood is the Redemption of the  
 " whole World; but such as pass away this present Life  
 " without Faith in Christ, and the Sacrament of the  
 " new Birth, are aliens to that Redemption. Therefore  
 " altho' by that one Nature of all, which for the sake*

\* *Ad Artic falsò sibi impostum. Pag. 816. Octav.*

“ of all was truly taken by our Lord, all are rightly said  
 “ to be Redeemed; all notwithstanding are not freed  
 “ from Captivity, &c. That cup of Immortality which  
 “ was prepared with respect to our infirmity, and God’s  
 “ Gracious assistance, hath enough in it to profit all, but  
 “ if it be not drunk off, it is nothing Beneficial. And  
 no less to our purpose is that of our Church’s second Homily on the Death and Passion of our Saviour Christ, concerning the great Mercy and Goodness of our Saviour Christ, in suffering Death universally for all Men, &c. And again, But to whom did God give his Son? He gave him to the whole World, namely to Adam and all that should come of him. And afterwards, It remaineth that I shew you how to apply Christ’s death to our comfort, as a medicine to our wounds, so that it may work the same Effect in us, wherefore it was given, namely the Health and Salvation of our Souls. For as it profiteth a Man nothing to have salve unless it be well applyed to the part infected; so the death of Christ shall stand us in no stead, unless we apply it to our selves in such sort as God hath appointed.

## C H A P. X.

## Of Free-will.

**T**HIS Title now a daies is in great Disgrace and Envy; the name being rendered odious by Men whose passionate Zeal we could wish would confine it self at least to \* decency of expression. For there hath been a time, when the Church of Christ stood and strove as earnestly in the defence

\* *Ille vero, (Thompsonus scilicet,) hic meretriculam suam, Arbitrii libertatem, quam commendaverat ante timidus, in theatrum Ecclesie productam palam exosculatur. Abbot. Episc. Salisbur. in Thompsoni Diatribam, pag. 143.*

of Freewill, as being the handmaid of Grace, against the *Manichees* and other Hereticks, as any do now against it: Which when learned Men do find in *Irenaeus*, *Origen*, *Chrysostom*, and other great Fathers, I can but wonder they should be so careless of their lavish terms. As also I marvel they should be so mindful of the one part of a wise saying; *If God giveth no Grace, how shall he save the World?* And so forgetful of the other; *If Man hath no freedom of Will, how shall God judge the World?* when they find both in the same \* Authors. But be it as it will; If the thing be of God, I will not fear the envy of the name; and my defence thereof shall be with such caution, as by God's help I will not offend against his Grace.

Freewill is a natural Power in a reasonable Creature, whereby it can will or nill this or that, chuse it, or refuse it, be it Good, be it Evil.

Of Freewill to Good.

*Freewill to Good* was put into the first Man by God at his Creation, a faculty of his reasonable Soul created Good; it was corroborated and guarded then by an assistance of supernatural Grace, given by God to make him will Good more cheerfully, constantly, and the highest eminent kind of Good. But by the fall of *Adam* this supernatural Grace, fortifying the will to Good, was utterly lost, and the very freedom to any good of the superiour kind, that is, any thing Spiritual; as to love God above all, to work the righteousness of the Law, as the Law is Spiritual; to do any Act suitable or equal to these, as to repent, to believe in Christ, &c. This freedom to Good is wholly

\* *August* Ep. 46. *Valentino* Hieronym. &c.

lost. Some freedom to human, natural, civil, and moral good Acts is only remaining, and freedom to the outward good acts of Religion, as to go to Church, to hear, to attend, to consider, to compare the things delivered by the Preacher of God's word, as a Man can do the rules or definitions of any Art or Science in the Schools, &c. If then we seek for a *Freedom of Will* to Spiritual, and supernatural Good in the nature of Man now fallen, we shall not find it there, unless we find it restored and renewed by the Grace of Christ that goeth with the Gospel. *If the Son maketh us free we shall be free indeed:* but without Grace, *Freewill to Good* is not once to be imagined in fallen Man.

I must illustrate this by distinguishing the Spiritual Good to which Freedom is restored by Grace; there is the Spiritual Good commanded by the Law as Righteousness, and true Holiness. To this Good *Freewill* is lost, and is not restored by Grace at first and immediately, but late, after a Man is justified, and made a new Creature by Grace. There is another kind of Spiritual good, not simply Good but Good (as \* *Aristotle* saith of *Verecundia*) when Men have done amiss, that is, Compunction, Fear, Conscience accusing, Sense of Guiltiness. The Freedom of Will to this Good remaineth commonly in a Sinner after his Fall, nay sometimes he is smitten with terror, will he, nill he; as *Adam* when he had sinned, feared and fled, and hid himself. But if by custom in Sin this also be lost, the Spirit of God in the Law setteth upon the Will to free it from the bondage of this security, and under the Law the Will is free to fear. Besides these there is a third kind of Spiritual Good commanded by the Gospel

\* *ἡ δὲ αἰδὼς ἢ τῶν κατὰ φύσιν ἐπιεικῶν, ἢ τῶν κατὰ νόμον, αἰσχροῦ*  
*ἔν. Ethic. Nicomach. Lib. 4. cap. 9.*

*viz.* to Repent, and to believe in Christ; to these the will of Man is not free of *it self*, but the same Gospel that commands them, bringeth to the Will a freedom to them; which may be conceived possible to be done by two manner of ways.

1. By framing the commandments of the Gospel so easy, and accomodate to the Weakness and Misery of the Will of Man, that there may be a proportion between the Will of a Sinner, and the commandments of the Gospel; and then the Grace of the Gospel shall lie in this descending to the imbecillity of the Will, and in accommodating the Work to the Workman, the Task to the Labourer.

2. By bringing and giving to the Will so much power and help, as is requisite to make a Sinner able to do the commandments of the Gospel, admitting the commandments to lay on him a work as hard and as heavy, as the works of the Law.

I will not be so stiff in maintaining the first way, as the second; although to repent of Sin, to believe in the Mercy of God, to rest in the merits of the Son of God, seem to be Acts and Duties very Mercifully prepared by God, as tending the Weakness and Misery of a Sinner, and fitted to his Estate. But I maintain that the Grace which restoreth Freedom to the Will, to Will the good of the Gospel, cometh with the Gospel, which preventeth Man's Will, and prepareth it by infusing into it the Power to Will the spiritual Good things required by the Gospel, in that order and process which was declared before in the Doctrine of calling. Depress the Nature of Man as much as you will, call his Will *enslaved*, or what you list; it will thence be the more evident that I magnify the Grace of God, which is proportioned and fitted in Goodness and Power to quicken the Dead, to strengthen the Impotent, to loosen the

*servum arbitrium.*

the captive and most miserable *Will* of Man, This being the very Grace of the Gospel, that it maketh the Commandments of it possible to be obeyed by Man fallen, which the Law doth not; so that no Man, under the Gospel, can be excused in his Disobedience to it from his want of Power, or Impotency to repent or believe. And this is so clearly set forth in the New Testament, that I had a principal respect to this part of my disputation, when I chose to Entitle this Tract, *an Appeal to the Gospel.*

*Freedom of Will* I contend for; but it is on the left side, as I may call it, it is to will Evil; that is, under the Grace of God, or notwithstanding the Grace of God whereby I may will Good, I may decline to Evil, and leave the Good. This was in *Adam* before his Fall, a single, innocent possibility to decline to Evil: nor should it seem strange that a Creature should be mutable, or that it should be proper to God to be unchangeably Good, or that the very supernatural Grace that Adam had for his corroboration to Good, did not render his Will immoveable to Evil. This natural Freedom to Evil is called *resistentia connata*, which Dr. *Ward* confesseth is not taken away by Grace, nor perhaps is it desirable that it should be, since it is the root of the praise of human righteousness; for he is to be commended that could transgress and would not, not he that was Good and could be no other. Nor ought the Example of the unalterably holy and righteous God to be objected against this, since he is above and out of all Predicaments wherein we are.

This natural *Freedom to Evil* remaineth in Man fallen, and there is now come to it over and above, *Resistentia adnata*, a precipitate proneness unto Evil, out of our Thralldom to the Dominion and Tyranny of *Satan*.

These



These two must carefully be severed; for when I use these Terms, *the Freedom to Sin*, presently some Body takes me down, urging that the *Freedom to Sin* is a *servitude*, the *bondage* and misery of the Will, not observing that the *Freedom to Sin* is natural and before the Fall; the *Bondage to Sin* since the Fall, and the Corruption of our nature: and these two differ as much as a live mortal Man, and a dead Man. *The Freedom to Evil* is not Evil, but the use and practise of that Freedom is Evil; the proneness to Evil which is now in us, is Evil. That natural Freedom to Evil, Grace attempteth not in this Life to take away, but to keep it from coming into practise. That proneness to Evil, Grace attempteth to take away, or to weaken and restrain it; yet without impeaching the natural Freedom to Evil. Of this Liberty to Evil let the Learned read with candour a Determination of Dr. Baro published at the end of his Lectures on *Jonah, Dei decretum prave voluntatis libertatem non tollit.*

## C H A P. XI.

*Of Grace and Freewill Jointly.*

**T**O declare how these two are conjoined in every spiritual Work; let me first possess you with three Principles or Axioms:

1. That if we suppose these two coworkers in all their Operations either in our conversion, or in every Good work, \* Grace is evermore foremost, the beginner, leader, principal in all; not only in the first, but also in the second, third, and

\* *Veteres dixerunt, precedente Gratia, comitante Voluntate, bona opera fieri. Melancthon Loc. Comm. de Lib. Arbitrio.*

fourth Operations to the last. The will of Man never working alone, never working foremost; but as the Wheel of the Water-mill, is set and kept a going by the continual following of the Water, which being stayed the Wheel soon stayeth, so Man's Will is set and kept a going by the perpetual stream of God's Grace; and this ariseth out of God's good pleasure; and desire of our Salvation.

2. That when Grace worketh upon Man's Understanding, Will, or Affections, it \* worketh so as it preserveth and useth the natural Properties, Powers and Motions of a reasonable Creature compounded as Man is: It doth not destroy our natural Powers, but perfects them; nor do those Powers render it ineffectual, but cooperate with it. Hence it is, that though the habits of Faith, Hope and Charity, and the like, are not acquired by Man's industry alone; but infused by God; yet they are infused after the manner of things acquired, God having ordained not to infuse them, but upon the means of hearing, praying, caring, studying and endeavouring.

3. That in all the Operations of Grace, the Nature and Will of Man being prevented by Grace, is to depend upon God, as the Creature upon the Creator; the receiver upon the giver, the weak upon the strong, the imperfect upon the perfect; and the suppliant on his Lord, as the Earth dependeth upon the Heavens for showers, for heat and influence; which when Man neglecteth, forgetteth or refuseth to do, he is dry, barren and unfruitful in all spiritual fruit.

For illustration, let us add what the Author of

\* Non ego, sed gratia Dei mecum; id est, non solus, sed gratia Dei mecum, nec per hoc meo gratia Dei sola, nec ipse solus, sed gratia Dei cum illo. Augustinus de Grat. et lib. Arbitr. Cap. 50. an

an \* imperfect work on St. Matthew saith on these words, Hallowed be thy name &c. Behold how cautiously he hath express himself; he hath not said Father, sanctify thy Name in us, bring thy Kingdom upon us, make thy will to be done of us; lest God should seem to sanctify Himself upon Men, or to bring his Kingdom upon whom he list, or to make his Will be done by whom he pleaseth, and in regard thereof God should be perceived to be a respecter of Persons. Again, neither hath he said, let us sanctify thy Name, let us take thy Kingdom, let us do thy Will in Earth as it is in Heaven; lest it should seem that it proceeded from Men alone, that they sanctified God's name, or that they received his Kingdom, or that they did his Will: but he speaketh in a middle way and impersonally, Hallowed be thy Name, thy Kingdom come, thy Will be done; that he might manifest how needful the Work of both parties is, because both Man hath need of God, and God useth the concurrence of Man, for the performing of Righteousness. For as Man can do no Good, except he have God's help, so neither doth God work any Good in Man, except Man be willing; as neither the Earth without seed fructifieth, nor seed without the Earth, so neither Man without God, nor God without Man doth work Righteousness in Man. Even as if he had said, if ye do these things, if ye pray for those things, ye are Children worthy of such a Father.

Now to find out the Truth, let us set forth into view four Propositions.

1. Without the Grace of God, the Will of Man can, and doth both Will and perform that which is Good.
2. Without the Grace of God the Will of Man cannot will Good, but through Grace being once made able

\* Hom. 14. on Matth. 6. 9. &c. amongst the Lat. Works of St. Chrysostom.

to Will, afterwards, without any further Grace, it can alone both Will and Perform that which is Good.

3. By or through the Grace of God working on the Will, the Will of Man can both Will and Perform that which is Good; and without Grace it cannot Will, nor without further Grace perform that which is Good.

4. By or through the Grace of God working on the Will, the Will of Man cannot but Will, cannot but perform that which is Good.

The first of these Propositions, is the Heresie of *Pelagius* detested by the whole Church of Christ: The second, is the error of the *Massilienses* or *Semi-pelagians*; and both of these are against my first Principle or Maxim. The third Proposition holdeth out the light of Truth, subjoining the Will of Man to the Grace of God both in Willing and Performing that which is Good; and is the Doctrine of St. *Augustine* in his settled judgment, and the Catholick Doctrine of the Church. The fourth Proposition is the extreme Opinion of St. *Augustine* in his heat of Disputation against *Pelagius* and the *Massilienses*, and of many modern Divines; of force defended to support their Doctrine of the order of Predestination, without the prescience of all particular events, excepting that of *Adam's* fall. But this fourth Proposition is destroyed by my two latter Principles or Axioms, or they destroyed by it. And to apply what *Nazianzen* very well saith in the case of extreme Opinions about the Trinity; *What necessity is there that we should manage this matter as we do a bough declining altogether one way, that is, strive by force to bend it the other way, and so by crookedness to rectify crookedness; and not rather to keep to the middle way, and continue within the bounds of Divine Piety? But when I name the middle way, I mean the Truth, to which only we so rightly direct our selves.*

St. *Augustine* maintained that through Grace such help was afforded to the Predestinate, that not only they were not able to persevere without that Gift, but also, through means of that Gift, they could not chuse but persevere: whereupon St. *Hilary* writeth to him, that by such speeches of his some Men were moved to say, they held forth a kind of desperation unto Men. And it would be a labour worth the taking to compare the two Epistles of *Prosper* and *Hilary*, with the two Books of St. *Augustine*, wherein he laboureth to answer those two Epistles; to see to what he maketh solid answer, in what he faileth, or what he slippeth untouched which is of moment: but I digress.

De Prædest.  
Santæ. &  
de bono  
Persev.

Let us endeavour to state our Question rightly, for this is almost (what is said of an Oath) the end of all Strife; it lyeth between the third and fourth propositions, and about the manner and measure of working Grace upon the Will or with it; viz. whether it be such, as supposing Grace, to work, the Will may be coworker or not, as the third Proposition affirmeth; or whether supposing Grace to work, the Work of Grace is such as the Will of Man cannot but be a coworker, as the fourth Proposition maintaineth: That is to say, whether the Grace of God be only an efficient, operant, adjuvant, prior cause, and the Will of Man also an efficient prepared by Grace, cooperant, and colaborant second cause in the work of our conversion, and every other good Work: or whether the Grace of God be an effectual, prepotent, invincible, prevalent, sole-efficient, that carrieth the Will to consent and obey willingly; if that be willingly, when it neither will nor can chouse to do otherwise.

For distinction sake; I will call the Grace meant in the third Proposition, *efficient*; and the Grace meant in the fourth Proposition, *effectual*. And then the Issue will be that if *effectual* Grace do work the

Conversion and Perseverance of a Christian, then all in vain I have disputed for Predestination according to Prescience; which is therefore defended, because it giveth place to freedom of Will, proper freedom in the working out our own Salvation; which *essential Grace* utterly destroyeth. Again, if *efficient Grace* do work our Conversion, not absolutely alone but with another coworker which is Free and Lord of it's own Action, and may fail in working, then there must needs be Prescience, certain of this contingent event, or else Predestination shall not be certain: and then this Doctrine of a Sinner's Conversion will well stand with the Doctrine of Predestination, after foreknowledge of all contingences, and this with that, as all parts of Truth ought to agree one with another.

The Question in the usual Terms, or in those in which some love to speak, is, whether Grace be *resistible*? Which expression though it be grounded on those words of St. Stephen, *ye do always resist the holy Ghost*; yet I had rather use words more frequent in Scripture; whether Grace can be *disobeyed*? Whether it can be *in vain*? Whether a Man can be *wanting* to the Grace of God, that hath him in hand to convert him, or to work in him some Good.

To come to the Truth by a near and compendious way, let me take that first which is given by an ingenuous and Judicious Adversary, the Reverend Professor \* Dr. Ward in his *Clericum* on Phil. 2. 12, who yieldeth so much to the Truth, and putteth the Question in so narrow a point, that he seemeth to me plainly to give over the cause which he would contend for. See what he grants, after much spoken for the freedom of the Will: "*for we freely*

\* Lady Margts. Prof. of Divinity, and Master of Sidn. Suff. Coll. Camb.

" profess neither Operating, nor Cooperating Grace, neither  
 " in Conversion, nor after conversion, doth take away  
 " from Man's will, in the very exercise of its ethical  
 " act, the Power of resisting or dissenting, if he will;  
 " For this is natural and born with us, inseparable from  
 " the Will it self as 'tis a natural faculty, &c. And a-Pag. 27.  
 " gain, It is not questioned here simply, whether God in  
 " the work of Conversion or in any other good Work,  
 " doth work this to will and to do resistibly; for that  
 " we have already affirmed. This is given then, that  
 resistibility is never taken away; Let us see then what  
 remains in Controversie: the whole dispute, saith he,  
 is touching the manner of resistibility: for this is that  
 which we say, when God by his effectual Grace Works  
 in the Will ipsum velle, this Grace doth effectually produce  
 in the Will non-resistance, and so for that time takes away  
 actual resistance; which is brought to pass, as St. Au-  
 gustine well explains it; by the holy Ghost's inspiring  
 us with that sweetness of Grace, which renders, what  
 he moves us to, more delightfome, than any thing  
 that might divert us from it &c. — therefore do we  
 maintain actual resistance for that time to be certainly  
 taken away; because 'tis impossible such a resistance should  
 consist together with effectual Grace received in the Will.  
 — Because these two things cannot coexist together, or  
 be composed in the Will (as the Schools speak,) name-  
 ly, the Will to be wrought upon by effectual Grace, and  
 the Will at the same time to resist; which were  
 as much as to say, in the same instant the Will not  
 to resist, and to resist; or velle non resistere, & velle  
 resistere.

Let us have leave a little to search into this My-  
 stery: the whole dispute is touching the manner of resis-  
 tibility; nay truly there is no dispute at all about  
 the manner of resistibility; for resistibility importeth  
 a Power to resist, and the Act of resisting: now about  
 resistibility the Power there is no controversie; for  
 you grant that neither the resistibility that is na-  
 tural

tural to us, that is, the Power, or Possibility we have of doing Evil; nor that which sprung from the corruption of our Nature, that is, the proneness to Evil, is taken away by Grace. Here then can be no question about the manner of resistibility, all must be about resistance it self; or the manner of non-resistance: *for this*, say you, *is what we say*, &c. *this is what we contend for*, &c. If so, you say nothing extraordinary; and contend for that which nobody denies: for is there any *Remonstrant* so silly, as to say, that where Grace is supposed to work *effectually* there remaineth any resistance; that when the will doth actually yield, that then it doth or can resist? Who bears a part in this dispute? the state of the Question is plainly changed; for the Question of \* contingency is not when things are actually in being, but before they were, whether they were not possible to be otherwise.

The Question then of the resistibility is *before* the very act of Good or Evil, not in it; it were sense I trow, to say a regenerate Man willeth Sin resistibly, not in the very moment when he willeth it, but because ere he willed it, he could have resisted it; so a convert obeyeth Grace, or willeth his conversion resistibly, because ere he willed it, he could have dissented: Sin is resistible, though it be too late to resist when it is consented unto; and Grace

\* Scholastici utuntur hac eruditâ distinctione; quod sit, consideratur duobus modis; uno, ut est jam in se, & extra suas causas, & hoc modo ipsum fieri transit in factum esse, & presens in præteritum, proinde res illa non potest non esse, dum est, quia non potest non facta esse, qua facta est. Altero modo ut fuit a causa, sive ut habet ordinem ad causam, id est, quatenus est adhuc in manu causæ: atque hoc modo si causa est libera & contingens, potest res illa non esse, & contingenter est, non necessario, quia habet ordinem ad causam, seu (ut loquar cum Zabarella) connexionem cum causa non necessariam, sed contingentem. Goclenius.



may be resisted, tho' to say so is too late, when it is accepted in the will; for to be received and be resisted cannot coexist.

Again, granting that non-resistance which is in the very act of consenting, the Question is still as doubtful what is the cause of this non-resistance, and on what its production did once depend, whether on the operation of effectual Grace, or on an effectual determination of the Will; for the self-same may be said of the Will that you say of Grace; when the Will obeyeth it is impossible it should disobey or will to resist. No Man can tell by the very act of obeying, which is the cause of not resisting; for put either of the two, Grace or Will, to remove resistance, it is surely gone in the act of consenting. And to me it seemeth demonstrable, that the Will is the proper cause that endeth resistance, or refuseth to resist; *first*, because that effectual Grace, which you talk so much of, is but an empty name, there being no such Grace that can determine the Will but it destroyeth it, the nature of the Will being to determine it self. *Secondly*, because to resist and not to resist are the proper acts of the Will, as to Convert, Repent, or Believe, are the immediate acts of Man who Converteth, Repenteth, or Believeth, and are not the acts of God, though without his Help and Power they are not produced; which is a plain sign, that Man is later in the Operation than God, in the order of Nature, by whom the Act was terminated.

The sense of our Church in this matter is set forth in the \* *Homily of Salvation*, where she plainly declareth, for the necessity of something to be done on our part for our justification: the sum of what is there said is that *to God's Mercy and*

Grace on his part and Christ's satisfaction on his part, concurs on our part, a true and lively Faith in the merits of Jesus Christ, which yet is not ours; but by God's working in us. How she understands this, not ours, but by God's working in us, is explained a little lower, lively Faith is the Gift of God, and not Man's work only without God. This might suffice sober Wits, that all confess, God's Grace to prevent, to operate, to help Man's will, and the will of Man to have some office and part under the Grace of God, though we were not able to express or declare the manner of the cworking. God promiseth to *circumcise the*

Dent. 30. *Heart*, and Man is commanded to *circumcise his own*  
6. *Heart*; God promiseth to give Men a new *Heart* and

—10. 16. *Spirit* and Men are commanded to *make them a new Heart*,  
and a new *Spirit*. This *Promise* and this *Commandment*  
are both Evangelical, the *Promise* supposeth and im-

Ezek. 11. plyeth our utter impotency of our selves to do these  
19. supernatural Acts; and tendreth unto us the Power;  
—18. 31.

Assistance and Operation of God to comfort and encourage us. The *commandment* supposeth and implieth a Power in us by the assistance of God, to endeavour, and to do something towards these supernatural Acts: and that they are our Acts doth appear, for that they savour of our imperfections, from whence it is, that we daily accuse our selves, and complain of the weakness of our Faith, the coldness of our Love, and the pride of our Hearts, tho' it be true that God hath given us Faith, Love, and Humility. Why do we not rather magnify the Gifts and Graces of God, but extenuate and disgrace them like ungrateful Persons? But because we have impaired them, or made them defective by our being wanting to the Grace of God.

Let Bernard conclude this Chapter concerning this joint acting of Grace and Freewill, who was a true Friend to the Grace of God; *But so doth*  
Grace

*Grace operate with Free-will, that it only prevents in the first Act, in the rest it accompanieth it; and is therefore prevents or first assists the wills, that the Will may be enabled to cooperate with it afterwards; yet so, that what is begun by Grace alone, is perfected by both alike; De Grat. so as jointly, not severally, together not by turns, they & Lib. work in the several degrees of their Progress, not partly Arbitr. Grace, partly Freewill, but each by a joint Operation prop. fin. performeth the whole: Freewill doth the whole work, and Grace doth the whole work; but as the whole is wrought in the Will, so is the whole wrought by Grace. Thus far that holy Person excellently.*

Pardon my Curiosity, or too much Diligence, If I labour to present, as it were to the Eye in a Scheme, the consistence of Grace and Freewill, in willing and nilling Good, in every estate of Nature; whether sound, fallen, in renewing, or renewed, or Glorified: Grace being supposed to help Freewill to Will or to do Good, and not to hinder it's nilling Good or doing Evil.

### Free-will

1. *Was a Power in Man innocent enabling him, By the strength conferred on him in his Creation, to Will things spiritually Good; or by his Natural liberty under God, to refuse them.*

*By the additional help of Grace, more intensely to Will; but without derogating from his Natural liberty of not willing them.*

2. *It was wholly lost by Sin in Man fallen, both as conferred in the Creation, and as corroborated by Grace, so far as relates to the Willing things Spiritual; there still remaining the natural Power of rejecting, with the addition of a preter-natural aversion to them.*

3. *It is a faculty in Man restored whereby he is Empowered,*

## 106 *The Consistence of Grace and Freewill.*

*By preventing Grace to Will spiritual good Things, but with his freedom to Evil remaining, and a Disaffection to Good.*

### **Man's Freewill,**

1. *Enabled by preventing Grace, of it self, doth not Will any further Progress in things spiritually Good, thro' its corrupt affections works contrary to them; but by the further help of Grace it willeth, through the continual renewings of Grace, doth things Spiritual.*

2. *Through regenerating Grace it aspires after, and brings to effect, but with a possibility of falling from, and some, tho' less, disinclination to things spiritually Good.*

3. *In the State of Glory, thro' the immediate contemplation of God's blessedness and perfections, it most fully desireth and perfecteth things Spiritual without the least backwardness to, or possibility of declining from them.*

Again, in this and the two Pages following, give me leave to set down the order of Mans conversion, and the process therein in them that obey the Grace of God to Salvation: and the manner of resistance and disobedience, that is in every degree of them that Perish.

*The order of the Conversion of a Sinner, his Free-will obeying divine Grace.*

*Man being in the State of corrupt Nature, and without Law, his Understanding is dark, his Will perverse, his Life impure, his Conscience Insensible; whence he is a Child of Wrath most Wretched and Ignorant that he is so.*

*Nature then being wholly deficient, there is place for the Law.*

*Man being under the Law, as the Law is preparatory to the Gospel, his mind is brought to the knowledge*

ledge of Sin, his Conscience accuseth him with it, being touched with the Spirit of Fear; hence he becometh less Miserable, as he knows himself to be so; his Conscience is bad, but sensible; being burthened, he cryeth out, wretched Man that I am! Who shall deliver me?

*When the Law hath done its utmost, and falls short, Grace or the Gospel succeeds.*

Man being under Grace calling him by the Gospel, preventing and working in him, he from thence learns the Mercies of the Father, the Merits of the Son, and the Assistances of the holy Spirit, and becometh desirous of Salvation. And happy he, who thus diffiding in himself, found help in his God! He is now under the hand of the Physician, not healed, but desirous to be so; yet can make no endeavours towards it, except they be stirred up in him.

*When Preventing Grace hath done its Office, helping Grace adds its Succour.*

Man, under regenerating Grace, being holpen in his wishes he Willeth; assisted in his Willing he believeth; believing he is Justified, and being Justified he is Sanctified. His endeavours would have been vain, unless they had been assisted; but he is now made whole, and taketh up his Bed; being now Just, he liveth by Faith.

*He that is thus become Righteous goeth on towards Perfection.*

Man, under Grace protecting and perfecting him, is joyful for the present, thankful for what is past, watchful and courageous in respect of the Future, Praying, Contending, Persevering. Thou that art thus made whole, Sin no more, lest worse come to thee. Thou art now become Spiritual, Perfect as thou canst be in thy road to Heaven, rooted in Faith, Conqueror of the Flesh, the World and the Devil; and therefore happy.

## The Degrees of Disobedience.

and Blessed be God who hath Blessed us with every spiritual Blessing in Christ Jesus.

*The Degrees and Manner, whereby Sinners harden themselves, their Free-will disobeying the divine Grace.*

Rom. 9. 18.  
— 2. 12.
All without the Church not being called, are hardened in their Sins; of whom it is said *whom he will he hardeneth, and as many as have Sinned without Law shall Perish without Law.* So also,

Deut. 29.  
19.
1. He that hardeneth his Heart against the Law reproving him, who conceals, palliates or defendeth his Sin, who securely contemns all threatnings, promising himself Peace and Impunity.

2. He that being wounded by the Law, notwithstanding the declarations of the Gospel, despairs of the Mercies of the Father, the Merits of the Son, and the Aids of the holy Spirit, and precipitates himself into all manner of Wickedness, as Cain and Judas did.

3. He that presumes on Pardon, by misapplying the Evangelical promises, who contrary to the design of the Gospel abuseth the riches of Grace to Lasciviousness, defers amendment, presuming that he may exercise Repentance and Faith in Christ, at any, even the last part of his Life.

4. He that is puffed up with his past Impunity and Prosperity, Ungrateful, Secure, Indulging to Idleness and carnal Pleasures, and neglecting Prayer; or who, thro' Fear, deserts the Faith, or yielding to Temptations alloweth himself in Wickedness, and falls into Perdition; unless by a new act of Faith and Repentance, he return to God for the remission of his Sin.

In every one of these degrees the Divine severity may take a just occasion of forsaking a Man, and going no further towards his Conversion; and if God doth still go on to further it, it is of his superabundant Grace.

Now

Now, by the view of these Tables, a full answer may be made to those Questions moved in the eighth Chapter, in the beginning of the Doctrine of Conversion; viz. *what part the Sinner, the Subject to be Converted, being a living, and a reasonable Being, beareth in his own Conversion, whether he be active or passive, where, and how far? Whether he can hinder or further it? Who it is that puts the difference, God or Man; If we suppose of two equally called, the one to obey, the other to disobey?*

To the first of these it may be answered by remembrance of the order of Calling before declared in the seventh Chapter, and by reference to this description of the order of our Conversion.

1. That a Sinner is passive in having the word of the Law and of the Gospel preached unto him; but active in hearing and attending to it.

2. That he is passive in the illuminations of his mind, and in receiving impressions of fear by the Law, and of hope by the Gospel; but active in nourishing them, not defacing them, or putting them out of his Heart, Grace yet cworking with him in that nourishing of them.

3. That he is passive in receiving sundry good Thoughts, holy Desires, and a Power to will, and Motions to pray: but he is active in meditating on those Thoughts, in prosecuting of those Desires, and in endeavouring to exercise his Power to will and to pray; Grace ready to help him, ever offering it self.

4. That praying he is still passive, but a willing patient, thirsting for the Gifts or Habits of Repentance, Faith, Love, or whatever he prayeth for; and active, but an helped agent, in producing the Acts of Repenting, Believing, Loving, out of those Gifts and Habits, infused into him.

5. That he is both Passive under the Vigilancy and Power of God, protecting and keeping him being

ing a believer and converted: and also active in watching over himself, with the Grace of God to keep and defend himself; according to that of St. *1. John. 5. John, he that is begotten of God keepeth himself. He*  
*18. on whom God hath bestowed the blessing of adop-*  
*Cap. 3. 3. tion, and the hopes of eternal Glory, purifieth him-*  
*place St. Augustine thus: Behold after what manner*  
*Fig. 746. he hath not taken away Freewill, that the Apostle should*  
*Octav. say, keepeth himself pure; who keepeth us pure except*  
*God? But God keepeth thee not so against thy Will.*  
*Therefore in as much as thou joinest thy will to God,*  
*thou keepest thy self pure; thou keepest thy self*  
*pure, not of thy self, but by him who comes to dwell*  
*in thee; yet because in this thou dost something of thine*  
*own will, therefore is something also attributed to thee;*  
*yet so is it ascribed to thee, that still thou mayest say*  
*with the Psalmist, Lord, be thou my helper: —If*  
*thou sayest, be thou my helper, thou dost something;*  
*for if thou dost nothing, how doth he help.*

We say then a Sinner is never first, but always second; not a leader, but a follower in every degree, and passage of his Conversion. In the first entrance a mere Patient, in the second progress a willing Patient, in the third an Agent, but an helped Agent, doing nothing alone without the adjuvant and co-operant Grace of God, saying, as it were a sick Man, now you have put Life into me, lift me, and I will rise; stay me, and I will stand; draw me, and I will come to You. For God forbid that we should be so inconsiderate as to ascribe the chief part to our selves, and the last to him, in the producing and perfecting those Graces and Vertues which are his Gifts.



## C H A P. XII.

*The Solution of the Question of two equally called.*

I procede now to the Question, *whether God or Man put the difference betwixt two persons, of whom it is supposed possible, that being equally called, the one should convert the other not; and grounding my answer on the righteous judgment of God, I determine that Man putteth the difference, and not God: because God judgeth not his own Acts, but the Acts of Men; and every righteous Judge finds a difference, and doth not make any between party and party. Who put the difference between the Sacrifices of Cain and Abel, both alike instituted in Religion by their Father, but themselves? God a true witness testified of Abel's gift as better than Cain's. Who put the difference between Pharaoh and Nebuchadnezzar; \* As to their nature both were Men; as to their dignity both Kings; as to the cause both held the People of God in Captivity; as to the Punishment both were mildly admonished by chastisements; what then occasioned their different ends, but that one of them, sensible of God's hand, groaned under the memory of his iniquity: the other of his own Freewill fought against the most Merciful verity of God? saith St. Augustine: and in † another place; on the supposition of two being equally tempted by the Beauty of one fair Person, whereof one yieldeth to the temptation the other persevereth the same he was before: what else saith he appeareth in these, except that one would, the other would not lose his chastity? If God put the dif-*

Heb. ii. 4.

\* *August. de Prædest & Gratia Cap. 15.*  
L. 12, C. 61.

† *de Civ. dei*

ference between the *Ninevites* repenting at the Preaching of *Jonas*, and the *Jews* not repenting at the Preaching of a *greater than Jonas*; how should they rise up in Judgment against these and condemn them?

Many absurdities are said to follow the asserting that a Man maketh himself to differ from another. But St. *Augustine* is the Man that hath made it so scandalous, and so horrible to pious ears, by wringing  
 1. Cor. 4.7. that place of the Apostle, *who maketh thee to differ from another*? Let us first examine this notable place of St. *Paul*, and next those absurdities so much enforced with so much confidence. And here if the rule hold good that, the true import of any expressions is best determined by considering the occasion on which they were spoken; it is evident that the Apostle speaketh of such Gifts as made the Person on whom they were conferred, more extraordinary and conspicuous to others, not better in himself, or more acceptable to God; of Eloquence, Knowledge, Tongues, and the like; not of Faith, Charity, Repentance, Conversion. &c. This answer in substance was given by the *Remonstrants* in the Conference at the *Hague*, to whom let us see what *Amesius* my contemporary replies in his *Coroniis*; *I deny it not, the Apostle treats of such a difference between the Corinthian teachers, but he useth such an Argument, that it may be very well applied to the differences of believers from unbelievers.* Then it seems the Text is not direct, but by application may be well used to this purpose: and the reasons, he giveth why it may be so are; first, *because the assertion, is General, in nothing dost thou make thy self to differ.* This the Text saith not, or at least this is the Question, whether under the aids and means of Faith common to thee and to another, thou dost not make the difference when thou believest and the other not: Secondly, *because that if Man cannot*  
*aspire*

acquire or increase those extraordinary Gifts in himself, much less ought Faith to be ascribed unto him; this much less is utterly inconsequent. I will demonstrate by a reason not urged by the Remonstrants why this Text cannot be applyed to Gifts necessary to Salvation; viz. because in them God willeth not that difference which is between believers and unbelievers under the word of Faith, but would have all believe and obey the Gospel: this difference offendeth and displeaseth God, and it procedeth as much from the disobedience of him that believeth not, as it doth from the obedience of him that believeth; but of that part of the difference, which is by disobeying, God, I trow, is not the Author. It is Sin and Shame to him that wanteth Faith after the means of Faith afforded him, but no blame to him that speaketh not with Tongues, or Prophecyeth not; these were given suddenly and immediately without labour or means, but Faith and the rest needful to Salvation, had means by which God gave them, about which means Men might use a different diligence. When the Scriptures speak of God's *measuring to every Man as he will*, those places respect such Gifts of the holy Ghost as were given for the Publick service of the Church; in others, we are exhorted to grow in Grace, &c. to give all diligence, to add to Faith ver-  
Rom. 12. Eph. 4. 7. 1. Cor. 12. 11. 2. Pet. 3. 18.  
 me, &c. as if the smallness of the measure of saving Graces procedeth from Men's negligence, rather than God's dispensation: but admit that God putteth and approveth the different measures, even of saving Graces, yet that difference of an emptiness and absence of Faith in them that hear the word, he putteth not, he approveth not. Lastly, the difference in the measure of Gifts of all sorts, may come from God that giveth; but the different using of these Gifts doth come from Man, who must be accountable to God for the usage of them: that

## *The Solution of the Question*

one Servant received five, another two, another one Talent, this difference was from the Lord; but that one Servant gained five, another two, another none, this difference was not from the Lord, but from the Servants; whence it is that one hearth, *well done, thou good and faithful Servant*; and another; *thou wicked and slothful Servant*.

Being secure of this place of *St. Paul*, I come with greater confidence to avoid those absurdities, in pressing of which some so much Triumph; they say, that if man make the difference between himself and another, then it follows,

1. That God doth no more for the Elect, than for the Reprobate.
2. That the Saints have no more to give thanks to God for, than the Wicked.
3. That one Man may Glory against another, for that he hath done something more than another did.

To each of these I will give a particular answer, and afterwards a general answer to all three. To the first of them; admitting for a while that God in the Grace of Vocation, doth no more for the Elect, than for the Reprobate, yet in the Grace of Predestination he doth incomparably more: in that foreknowing the different successes of his calling, and the so different ends of the Called, he was pleased to Decree and confirm that calling to some which he foreknew would be saving to them; and to Decree no other to the rest, than that which he foresaw would not be saving to them, through their own disobedience; when it was in his Power to have altered their Calling to such as he foreknew would have been followed by obedience. So that in the preparation, and in the execution of that Gracious Calling, which God knew would succede happily to these, his Election of them, and his Love to them appeareth singular, and they have infinite reason of gratitude

gratitude above the Reprobate. The Reprobate indeed have cause to thank God for preparing that Calling, whereby they might have been saved as others are, and are to blame only their own contempt and folly: but they have not this to thank God for, that he did alter their Calling to a better, when he found the event of this would be Evil unto them; neither can they blame him, seeing he was no way bound to do so; for if he were, he should not have suffered any to perish at all. And the Elect who obey their Calling, which of them can tell how often God in the preparation of their Calling, changed and amended it, (to speak after our manner of understanding, who use thus to bring things to perfection and to our liking,) untill he had brought it to that order, whereof he saw the effect would be the free Conversion of the Called.

But it was admitted only, not affirm'd, that in the Grace of Vocation God doth no more for the Elect than for the Reprobate: for what if the time wherein a Convert obeyeth be not the first, second, third, or the hundredth time that he hath been Called upon, but God hath shewed him that Patience, as one that would not give him over until he won him? What if the time wherein the unconverted refused Mercy, was but the first, second, or the third, after which God in just severity would no more move him by his Spirit, nor wait upon him, but forsook him? Here is much inequality in Grace and Favour. For it is enough for my supposition (*viz.* of the liberty of Man's will under Grace, and of two equally Called, whereof one obeys, and not the other) that sometimes two may be equally Called, and unequally obey, though all that be Called be not every one called as oft as another; for as we may suppose an equality in some, so do we confess an infinite variety and inequality

in most, yet there is a time when that hath place which our Church saith in the Homily of the knowledge of the Scripture, *That God receiveth the Learned and Unlearned, and casteth away none, but is indifferent to all.*

To the second, as to the matter of *thankfulness*, I answer, that as Grace is not therefore Grace, because it is given to one, and denied to another, but because it is given to the unworthy; so my thanks are not therefore given to God, because he hath been Merciful to me, more than to another, but because he hath been Merciful to me unworthy: and since Grace were not the less but the greater if it were given to all; my thanks are not diminished because many more are partakers with me in the same benefit, but the greater; and would have been yet greater, had more still been partakers than are. Hear the words of *Salvian*, or whoever be the \* Author; *But haply thou dost say, there is a general debt of all Men touching these things of which we speak, and that the whole race of Mankind without exception are obliged thereunto; (viz. for the Benefits of Christ's Passion;) we confess it is truth. But doth any Man therefore owe the less, because another also oweth the like sum? &c. tho' it be a general debt, no question it is also a special one; altho' it oblige all Men in common, yet so it doth every one in particular: &c. for Christ as he suffered for all, so he suffered for every one, and bestowed himself upon all, as well as upon every individual; and gave himself wholly for all, and wholly for each particular Person. And in regard of this, whatever our Saviour by his suffering performed, as all owe the whole Benefit of it to him, so no less doth every one: except perhaps in this, every single Person owes more than all Mankind, that he hath reaped as much benefit thereby, as they all.*

This is a good rule for thankfulness: but take

\* Ad Eccl. Cathol. Lib. 2. Pag. 376 Octav.

heed of the *Pharisees* form of thanks for Graces, with comparifon to other folkes; *Lord, I thank thee that I am not like other Men, or as this Publican.* Indeed as fome put the cafe of Mankind like a company of Rebels, out of whom the King choofeth whom he pleafeth to Pardon, and executes the reft with the fword; thofe pardoned owe thanks for their Pardon, and more thanks for Culling them out, who were like to the reft in Rebellion. But the Scripture puts not the cafe of Mankind fo, but rather thus; God by the Gospel as a King, Mercifully proclaims a General Pardon to all the company of Rebels in fuch a Countie, upon Condition that he that cometh in and yieldeth his Sword, and taketh at the Kings pavilion a Ticket of his Pardon, be free to go home and enjoy the State of a good Subject; but they that ftand out, and refufe this Grace, be after fuch a day purfued with Fire and Sword: They that fubmit, magnify the amplitude of the King's Mercy, forrow for fuch as obftinately ftand out, juftifie his execution done upon ftubborn, ungrateful Rebels. You think to gain greater thanks to God, by amplifying his Grace, upon one confideration of fparing only fome, but with prejudice to his Truth proclaimed to all. I hope to win greater thanks to God, by amplifying his Grace upon another confideration, of fparing all upon favourable conditions, according to the Gospel, the moft wife comprehension of the Grace, Mercy, Juftice, and Truth of the Almighty.

To the third particular I anfwer, for matter of Glorifying, let this rule ftand Good, *let him that Gloryeth, Glory in the Lord,* or let him not Glory. Remember again, that the Gifts of God are either immediate, and proceeding from himfelf alone, as Prophecy, Tongues, &c. or mediate, and fuch as procede from God's Grace and Man's Will together, as I have declared: of thofe immediate Gifts  
there

there is no Glorifying; for the latter part of the Text is strong, *What hast thou, that thou hast not received? And if thou hast received, why boastest thou as if thou hadst not received?* Here *having received* excludeth boasting over another whose *not having received* hath been no fault of his, it having proceeded from the mere will of the giver. But for Gifts mediate, as Faith and Repentance, and Obedience in any particular Duty, they must be considered as the Gifts of God, and as our Duties, things necessary upon God's commandment, and upon the peril of our Salvation: as they are Gifts of God wrought in us by his Grace preventing, helping, and strengthening us, there is no Glorifying of them but in the Lord. So St. Paul Gloryeth; *God's Grace towards me was not in vain,*

1. Cor. 15. *but I laboured more abundantly than they all: yet not I,*  
 10. *but the Grace of God which was with me. I know both*  
 Phil. 4. *how to be abased, and I know how to abound, &c.*  
 12. 13. *I can do all things through Christ that strengthen-*

*eth me:* Here also *having received* excludes Glorifying in a Man's self. Again, the same Gifts considered as Duties owing by us, and as proceeding from the will of Man, helped by Grace, are no matter of Glorifying, because they are due. Hence St. Paul,

1. Cor. 9. *Though I Preach the Gospel, I have nothing to Glory of,*  
 16. *for necessity is laid upon me, yea, woe is me, if I Preach*

*not the Gospel:* and woe is me, may the hearer of the Gospel say, If I believe not. Not only that we have received, but also that we have done but what was our Duty, excludes Glorifying; according to that of our Lord; *Doth he thank that Ser-*

Luke. 17. *vant, because he did the things that were commanded him?*  
 9. *I trow not; So likewise ye, when ye shall have done all*

*things which are commanded you, say, we are unprofitable*  
*Servants; we have done that which was our Duty to*  
*do. What matter of boasting is it for a Man to*  
*have kept himself from a detestable Crime, where-*  
*into another rushing, precipitated himself to Hell?*

Yet



Yet I pray you do not exclude all kind of Glorifying, <sup>H ὃ καὶ</sup> not that which St. Paul nameth so; <sup>χρησὶς ἐστὶν</sup> for our rejoicing <sup>λαοῦ.</sup> is this, the testimony of our Conscience, &c. The testimony of a good Conscience is some Comfort and Joy that he wanteth who hath an evil one. Let innocency wash her hands without a check of vain-Glory: Let Samuel call witness of his Integrity, and Nehemiah record his own good Deeds; *The former Governours before me had been chargeable to the People, even their Servants bare rule over them: but so did not I, because of the fear of the Lord.*

In general I answer to these three objections: When things succede well and prosperously unto us, whatever be our natural parts, whatever hath been our industry or our labour more than others, who is so void of Piety or of understanding, as not to ascribe his Good success unto God the Fountain of all Good, and the universal or Principal cause of all happy events, who buildeth the House more than all that labour on it, who keepeth the City above all that watch or ward, who giveth more to the increase than all that plant or water: But yet the Builder, the Watchman, the Planter, the Waterer, have their parts and offices, which being neglected, the House is not Built, the City is betrayed, the Tree is unfruitful. Because some little thing is done by Men, but nothing comparable to that which is done by God, therefore is the form of the Saints rejoicing thus conceived, *Not unto us, O Lord, not unto us, but unto thy name give Glory.* That *not unto us* implies that something hath been done by us, and that Man's corrupt Heart is too ready to claim some Glory to it self for it, but true Wisdom and Piety soon removeth it and saith, *Not unto us, O Lord, but to thy name give Glory.*

Neither truly should these poor things of the will of Man, whether wish or will, whether endeavour or Labour, whether yielding or obeying have

have been once named the same day that God's Grace and works are praised; or have been pleaded or contended for in these disputes, had there not been a \* necessity compelling thereto. They have compelled me, who under a colour of magnifying the Grace of God, and bringing greater thanks to him, and of justly reproving them who have been flatterers of human abilities, are become chargeable with ascribing to divine Grace what is neither fitting nor true; so far forth as by them Satan seeketh to subvert the Truth and righteousness of God, and to extinguish and destroy all Piety and Religion in Men, bringing into the World stupid sloth for some, a remorseless infidelity and impenitency for others, and an invincible desperation and hardness for other some; the natural offspring of that Doctrine that taketh away all manner of Freedom of Will from Men in matters of Salvation, that turneth the General promises of the Gospel into particular and private, that limiteth an especial kind of Grace which is only effectual to a few secret ones by a direct Decree, the rest being left destitute of true Grace; tho' they be called by the word of the Gospel.

These things I was warned of long ago by *Melanchton* in his common-Places, before the name of *Arminius* was heard of here; *let us remove*, saith he, *from St. Paul such Stoical disputes, as overthrow Faith and Prayer, for how could Saul believe or pray, when he doubted whether the Promise belonged to him, or when that Decree of the Destinies had prepossessed his mind*, It is already Decreed that thou shalt be a castaway; thou art not written in the number of the Elect &c. And in the Chapter concerning Freewill, he saith he

\* *Qui verd. necessitate cogente, vera de se bona loquitur, tanto magis verius humilitati jungitur, quanto & veritati associatur.*  
Bern. Scdm. 2do. In Can. Domini.

had

had known many who would argue in this manner, *If my Freewill dash avail nothing in the mean time till I perceive that Regeneration, you speak of, wrought in me, I will be indulgent to my unbelief and other vicious affections; and adds; This Manichean imagination is an horrible falsehood, and from that error our Minds are to be fetched off, and taught that Freewill avails somewhat.*

To conclude, with reference to the Question about what maketh one Person differ from another, the same grave \* Author saith, *whereas the promise is universal, neither are there in God contradictory wills, there is a necessity, some cause of this difference should be in us; that Saul was rejected and David received; of necessity in those two there was some different action.* But we are still to remember that *that doing something, that whatever action, is not to be conceived to be performed by mere natural strength, but by the help of Grace.*

### C H A P. XIII.

#### *Of Conversion under the Terms of a new Creation, Regeneration, the first Resurrection, &c.*

**T**HIS Chapter is an answer to another Objection. There are who delight much in these Metaphors, rather than in the simple term of *Conversion*: inferring hence that a Man doth no more to his new Creation, than he did to his first; nor to his Regeneration than he did to his Generation; nor to his Resurrection from Sin, than *Lazarus* did to the raising his dead Body.

\* See. Com. de Lib. Arbitr.

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Pag. 13. Hence proceedeth that Doctrine of Mr. *Pemble* of Grace and Faith; "*That the seed of spiritual Life, and the habits of Grace and Faith, like a new Soul, are infused into Men before they be so much as illuminated supernaturally, Illumination going before the act of Faith, but not before the habit, or the Grace of Sanctification in the Soul.*" Hence also Dr. *Taylor* upon 2. Cor. 5. that Text, *whosoever is in Christ is a new Creature*, infers that Grace cannot be resisted, because no Creature can resist his Creator in the Creation thereof, &c. But they might have been pleased to have been advised.

1. That this leaneth too much to Enthusiasm, such as the Judicious \* Divines in their Suffrage do disclaim.

2. That in our spiritual Nativity, as in our Natural, there are many preparative dispositions, as the same Fathers say.

3. That arguments taken from Allegories and Metaphors are weak and deceitful, if they be extended infinitely, and beyond that to which the Scripture intendeth them.

2. Cor. 5. 4. That, as Mr. *Beza* himself upon that Text confesseth, there is an *ἀνέκτιστος*, which must not be taken in its strictest sense; for that the new Creation extendeth not to the substance, but to the qualities of a Man. Else if we press the letter, we may better defend a Transubstantiation in a Man's Conversion, than the *Romanists* can do in the Sacrament of Christ's body; or we may help with an Argument the absurd Opinion of *Flav. Illiricus*, that Original Sin is the very substance of Man: but we have learned better of *Chrysostom*; *being born*, saith he, *in this place doth not signifie the being made a new Substance, but the being improved in Excellency and Grace.*

Hom. on  
John. 3.

\* Suffrag. Coll. Theol. M. Brit. Pag. 44.

4. They might have been advised that this ~~sign~~<sup>sign</sup> denoteth, ~~first~~<sup>first</sup>, the universality of the change in qualities diffused over the whole Man, which is such, that you could not know him to be the same, saith Chrysostom; and upon this account he expresseth it also by a stronger term, calling it a Resurrection, or being made a new Creature, that he might intimate to us the greatness of the change and alteration. And that this is the sense of it, appears by St. Paul's descriptions of the old and new Man, and by his Parallels to this Text; *In Christ Jesus neither Circumcision availeth any thing, nor uncircumcision, but a new Creature. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but Faith that worketh by Love. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God: Where that which constituteth a new Creature, is plainly Faith that worketh by Love, or the keeping of God's commandments. Secondly, it expresseth the necessity of this change; First, in opposition to our first Birth from Adam, by which we are all Sinners, and excluded out of the Kingdom of God: but by Faith in Christ we become to be in him as in a second Adam, and have from him Righteousness and Holiness, as real, and available to our entrance into the Kingdom of God, as our being born of Adam was available to the excluding us thence. Secondly, in opposition to the Jews boasting themselves the Children of Abraham, as if that were enough to Righteousness and Happiness; who notwithstanding if they be not born again by another Birth, and that of God, may be the children of the Devil. Thirdly, it implyeth the necessity of a Divine and Supernatural Principle, from whence this change must flow, without which, there is no hope for us ever to be converted: therefore the Apostle having said, old things are past away, behold all things are become new; addeth, and all things are of God, &c. for it is he that hath*

Gal. 6. 15.

— 5. 6.

1. Cor. 7.

19.

John. 3. 3

John. 1. 13.

— 8. 44.

2. Cor. 5.

17. 18.

Psal. 100.

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*παραμυθεύει* *made us, and not we our selves* in both Creations; *ἐκ μέρους*. and we are therefore, *God's workmanship created in* Eph. 2. 10. *Christ Jesus unto Good Works.*

6. But now as to the manner, and many circumstances, each Creation, and Generation, hath something proper and peculiar to it self; for *he that made us without us, will not save us without us*, as is alledged out of St. *Augustine*. In a proper Creation, there is a change from *Non-existence to existence*; in this Metaphorical one, from *not having such and such qualifications, to the having them*: the one perfecteth an uninformed Mass; the other, a Creature already living, reasonable, moving: in the one, God worketh immediately; in the other, by means: the former could not be preceded by any Desire of being in the thing to be created; in respect to the latter, we may hear the Subject to be wrought on, Psal. 51. 10. *petitioning, create in me a clean Heart, O God, and renew a right Spirit within me*: in the one Sense, nothing was ever commanded to make it self; in the Ezek. 18. other, it is enjoined, *make you a new Heart, and 31. a new Spirit, for why will ye dye, O house of Israel!* Jer. 4. 4. Nothing was ever blamed for not creating it self, Eph. 5. 14. in a proper sense, or for being as it is; but to keep on the old Man and not to put on the new, is imputed as a notorious fault in them that profess Christ Jesus, and the Gospel.

For this matter, see if you please Dr. *Jackson* of *Justifying Faith*, unless you be Sick of the Disease of these times; for among many things very culpable in us, we labour under that which *Nazianzen* complaineth of in his age; that is, *Men are denominated Good or Bad, not from their manners, but according as they agree or disagree with us; and those things which this day we applaud, to morrow will be disliked; and that which others abhorrate, we have in admiration.*

## C H A P. XIV.

*The Sum of the Doctrine of Grace and Free-will.*

IN the thirty fifth year of *Henry* the eighth, some three years before his Death, there was published a \* Book by the King, composed by the Clergy, seen and very well liked by the whole Parliament, intituled, *A necessary Doctrine, and Erudition for any Christian Man, &c.* In which Book there is a declaration of the Article of *Free-will*, with the understanding whereof and some other

\* The first draught of this Book was made in the Convocation in 1534, in which *Poynt* Bp. of *Winchester* is supposed to have had the Principal hand. This was reviewed, subscribed to, and Published in 1537 by all the Bishops of *England*, many Arch-deacons and others; amongst whom was *Cranmer*, *Latimer*, *Skyp* and *Cox*: But the Articles, under which the Passages quoted in this Treatise are contained, are not in that Edition. About the Year 1540, it was again revised by a Committee of the Kings own appointment, amongst whom were *Cranmer* and *Cox*; these probably added the Articles about *Free-will*, &c. It was also afterwards corrected and explained by the King's own hand, and then again transmitted to the review of ABp. *Cranmer*; who referred it, with his own Emendations upon it, to the Convocation in 1543, where it was received with approbation. The ABp. the more studiously Interested himself herein, as himself confesseth in one of his Letters, because the Book being to come out by the King's censure and Judgment, he would have nothing in the same, which *Morus* himself could reprehend. The King, in his Preface to the Edition here Quoted, declareth the occasion of Publishing it to be, for repressing that Spirit of Presumption, Dissention, and carnal Liberty which was breaking in; and addeth, that *forasmuch as the Heads and senses of our People have been Imbued, and in these days travailed with the understanding of Free-will, Justification, good Works, and Praying for the Souls departed: we have by the advise of our Clergy, for the Purgation of erroneous doctrine, declared and set forth openly, plainly, and without ambiguity of Speech, the mere and certain truth in them.*

points,

points, the heads and senses of the People in those days were much imbusied and travailed, as we learn from the Preface. This declaration I have transcribed wholly, not to press the reader with the authority of this Book, for there are therein some few things of the error of former times; although the Authors rejoyce in God, and that worthily, for the Light and Knowledge then manifested, in comparison of the Darknes and Ignorance which overwhelmed their Predecessors: but *First*, to make use of the cautelous expression, and declaration of this Article, composed by the best and soundest Judgments of that age; and *Secondly*, to shew what was the received Doctrine in this point, in the times immediately preceding the composition of our Articles and Homilies in the beginning of Edward the Sixth. For since Arch-Bishop *Crammer* and some others were of the Clergy in both King's Reigns, and probably had their Heads and Hands in both these works, it may well be presumed they differed not much in any matter of moment. Let it not be troublesome then for you to read, that which was not tedious for me to write.

### The Article of Freewill.

- ' *The commandments and threatenings of Almighty God*  
 ' *in Scripture, whereby Man is called upon, and put*  
 ' *in remembrance what God would have him to do,*  
 Rom. 12. ' *most evidently do express and declare that Man hath*  
 21. ' *Freewill also now after the Fall of our first Father*  
 1. Tim. 4. ' *Adam, as plainly appeareth in those places following;*  
 14. ' *Be not overcome of evil; neglect not the Grace*  
 1. John. 2. ' *that is in thee; Love not the World; if thou*  
 15. ' *wilt into enter Life keep the commandments; which*  
 Mat. 19. ' *undoubtedly should be said in vain, unless there were*  
 17. ' *some Faculty or Power left in Man, whereby he may,*  
 ' *by the help and Grace of God (if he will receive it*  
 ' *when*



when it is offered unto him,) understand his commandments, and freely obey and consent unto them; the which thing of the Catholick Fathers is called Freewill; which if we will describe, we may call it conveniently in all Men, A certain Power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willetth Good and Evil; but it willetth not that Good which is acceptable to God, except it be holpen with Grace, but that which is ill, it willetth of it self. And therefore other Men defined Freewill in this wise, Freewill is a Power of reason and will by which Good is chosen, by the assistance of Grace; or Evil is chosen, without the assistance of the same.

Howbeit the state and condition of Freewill was otherwise in our first Parents before they had Sinned; than it was, either in them, or their posterity, after they had Sinned: for our first Parents, Adam and Eve, until they wounded and overthrew themselves by Sin, had so in possession the said Power of Freewill, by the most liberal Gift and Grace of God their maker, that not only they might eschew all manner of Sin, but also know God and Love him, and fulfill all things appertaining to their Felicity and Wealth. For they were made righteous, and to the Image and Similitude of God, having Power of Freewill, as Chrysostom saith, to obey and disobey: so that by obedience they might Live, and by disobedience they should worthily deserve to dye. For the wise Man affirmeth Eccles. 15: that the State of them was of that sort in the beginning, saying thus; God in the Beginning did create Man, and left him in the hands of his own Counsel; If thou wilt, to keep the commandments, and to perform acceptable faithfulness. From this most happy estate, our first Parents falling by disobedience, most grievously hurt themselves and their posterity, for besides many other Evils that came

' same by that transgression, the high Powers of Man's  
 ' reason and freedom of Will were wounded and cor-  
 ' rupted, and all Men thereby brought into such blind-  
 ' ness and infirmity, that they cannot eschew Sin, ex-  
 ' cept they be illuminated and made free by an especial  
 ' Grace, that is to say, by a supernatural help, and  
 ' working of the holy Ghost; which altho' the Goodness  
 ' of God offereth to all Men, yet they only enjoy it,  
 ' which by their Freewill do accept and embrace the  
 ' same. Nor they also that be holpen by the said Grace,  
 ' can accomplish and perform things that be for their  
 ' wealth, but with much labour and endeavour: so great  
 ' is in our nature the corruption of the first Sin, and  
 ' the heavy burden bearing us down to Evil. For  
 ' truly albeit the light of reason doth abide, yet it is  
 ' much darkened, and with much difficulty doth discern  
 ' things that be inferiour and pertain to the present Life, but  
 ' to understand and perceive things that be spiritual, and  
 ' pertain to the everlasting Life, it is of it self unable.  
 ' And so likewise, although there remain a certain  
 ' Freedom of Will in those things, which do pertain to  
 ' the desires and works of this present Life, yet to per-  
 ' form Spiritual and Heavenly things, Freewill of it  
 ' self is insufficient, and therefore the Power of Man's  
 ' Freewill being thus wounded and decayed, hath need  
 ' of a Physician to heal it, and an help to repair it,  
 ' that it may receive light and strength whereby it may  
 ' see, and have Power to do those Godly and Spiritual  
 ' things, which before the fall of Adam, it was able  
 ' and might have done.

' To this blindness and infirmity of Man's nature,  
 ' proceeding of Original sin, the Prophet David had re-  
 ' gard, when he desired his Eyes to be lightned of  
 ' Almighty God, that he might consider the mar-  
 ' vellous things that be in his Law; and also the  
 ' Prophet Jeremy saying, Heal me O Lord, and I  
 ' shall be made whole. St. Austin also plainly decla-  
 ' reth the same, saying, We conclude, that Freewill

Psal. 119.  
 18.

is

is in Man after his fall, which thing whoso denyeth is not a Catholick Man: but in spiritual desires and works to please God, it is so weak and feeble, that it cannot either begin or perform them, unless by the Grace and help of God it be prevented and holpen. And hereby it appears that *Man's strength and will in all things which be healthful to the Soul, and shall please God, hath need of Grace of the holy Ghost, by which such Spiritual things be inspired into Men, and strength and constancy given to perform them, if Men do not willingly refuse the said Grace offered unto them.*

And likewise as many things be in the Scriptures which do shew Free-will to be in Man, so there be no fewer places in Scripture, which do declare the Grace of God to be so necessary, that if by it Free-will be not prevented and holpen, it can neither do nor will any thing that is Good and Godly. Of which sort be these Scriptures following; without me ye can do nothing. No Man cometh unto me except it be given him of the Father. We be not sufficient of our selves, as of our selves to think any good s.

John. 15.  
5.  
—6. 65.  
2. Cor. 3.

thing. According to which Scriptures, and such other like, it follows that Free-will before it may think or will any Godly thing, must be holpen by the Grace of Christ, and by his Spirit be prevented and inspired, that it may be able thereto; and being so made able, may of itself work together with Grace, and by the same sustained, holpen and maintained, may do and accomplish Good Works, and avoid Sin, and persevere also, and increase in Grace. It is surely of the Grace of God only, that first we be inspired and moved to any good thing: but to resist Temptations, and to persist in Goodness, and go forward, it is both of the Grace of God, and of our Free-will and Endeavour. And finally, after we have persevered to the end, to be crowned with Glory therefore, is the Gift and Mercy of God, who of his bountiful Goodness

‘ bath ordained, that reward to be given after this  
 ‘ Life, according to such Good Works as be done in this  
 ‘ Life by his Grace.

‘ Therefore Men ought with much diligence and gra-  
 ‘ titude of mind, to consider and regard the inspiration  
 ‘ and wholsom motions of the holy Ghost, and to em-  
 ‘ brace the Grace of God, which is offered unto them  
 ‘ in Christ, and moveth them to Good things. And  
 ‘ furthermore to go about by all means to shew them-  
 ‘ selves such, as unto whom the Grace of God is not  
 ‘ given in vain: and when they do feel that notwith-  
 ‘ standing their diligence, yet through their own infirmi-  
 ‘ ty, they be not able to do that they desire, then they  
 ‘ ought earnestly, and with a fervent Devotion, and  
 ‘ stedfast Faith, to ask of him who gave the beginning,  
 ‘ that he would vouchsafe to perform it, which thing  
 ‘ God will undoubtedly grant, according to his Promise,  
 ‘ to such as persevere in calling upon him, for he is  
 ‘ naturally Good, and willeth all Men to be saved, and  
 ‘ careth for them, and provideth all things by which  
 ‘ they may be saved, except by their own malice they  
 ‘ will be Evil, and so by righteous Judgment of God  
 ‘ perish and be lost. For truly Men be to themselves  
 ‘ the Author of Sin and Damnation; God is neither  
 ‘ Author of Sin, nor the cause of Damnation. And  
 ‘ yet doth he most righteously damn those Men, that do  
 ‘ with vices corrupt their nature, which he made Good,  
 ‘ and do abuse the same to Evil desires, against his most  
 ‘ holy will: wherefore Men be to be warned, that they do  
 ‘ not impute to God their Vice or their Damnation, but  
 ‘ to themselves, which by Free-will have abused the  
 ‘ Grace and benefit of God.

‘ All Men also be to be monished, and chiefly Preachers,  
 ‘ that in this high matter, they looking on both sides, so  
 ‘ attemper and moderate themselves, that they neither  
 ‘ so preach the Grace of God that they take away there-  
 ‘ by Free-will: nor on the other side, so extol Free-will,  
 ‘ that injury be done to the Grace of God.

Thus

Thus was it determined in that Age, to which I willingly subscribe, and wish there had been no declining from it neither to the right hand, nor to the left. Here is no Free-will or spiritual Good without Grace. Here is no Grace so prepotent but it may be disobeyed: Here is enough for the praise of God's Grace, and for convincing of Man's Ingratitude. This book is alledged by Dr. Ward in his determination concerning the certainty of the justification of all baptized Infants, as agreeing with the Doctrine of our Liturgy in the Baptism of Infants, and shewing that our Reformers had a respect to the Doctrine lately before published.

## C H A P. XV.

### *Of Perseverance.*

THE next work of the divine Providence executing the decree of his Predestination, is to preserve and continue the called and converted in that state of Regeneration and Sanctification unto the end; \* it being our assured confidence, that *he which hath begun a good Work in us, will finish it, will hold it out to the end.* But about this work there hath been much dispute: I, by searching for the true state of the Question, will endeavour to shorten it.

\* ἐπιτελέσει  
Phil. 1. 6.

1. I Judge it is no Question, whether there be a special Gift or Grace called *Perseverance*, like to the Gift of Faith, Charity, Patience, Chastity, or the like; for that a Man may as safely deny, as that there is a Grace of *Beginning*, seeing *Perseverance* is but the continuing, and abiding in the same Graces of Faith, Charity, &c. provided he confess that by the Protection, Government, Visitation, and Supportance of God's Grace, all Gifts given

by God, are by him continued, and preserved from loss, or decay.

2. There is no question, whether without the Grace, Protection and Preservation of God, any Man is, of himself alone, able to continue in the midst of so many assaults of Satan, the World, and the Flesh.

3. There is no question, Whether the Elect do finally persevere in Faith and Sanctification; for whosoever persevereth not, by that self-same not-persevering he is declared to be none of the number of the Elect: Election according to my fifth Opinion presupposing an infallible foreknowledge of final Perseverance; therefore *if there be any such, to use Bp. Carleton's words, as maintain that the Grace of Predestination or Election may be lost, I have no acquaintance or confederacy with them.*

4. The Question is not about every Believer, for all confess that some Believers, of some kind or degree of Faith, may lose it. Nor is it, whether a Believer not persevering doth lose all Graces at once, or all at last; it being confessed that he may keep many, by which notwithstanding he cannot be saved, and may lose those that are essentially necessary to Salvation: the Faith of the mind or a bare speculative assent may abide with an Evil conscience, but the Faith of the Heart or that which worketh by Love cannot, but is lost by mortal Sin.

5. But the Question is of a Believer whose *Faith worketh by Love*, whether it may be lost; and it is the same Question which heretofore was wont to be disputed in these terms, *An Charitas amitti poterit?* And is handled at large by \* *Gratian*; where the distinction of Charity is into *begun*, and *Perfect*; *Planted*, and *Radicated*. And so

\* De poenitentia Distinct. 2da.

may Faith be distinguished, as it often is in the Gospel, into *Weak*, and *Strong*; *little Faith*, and *great Faith*, &c. Now the Question is not, of great, strong, rooted, perfect Faith and Charity, whether it may be lost? but of weak, green, tender, but true, and such as would save if it were held, or if a Man did depart his life in it, whether this be not many times lost? such was *Peter's* Faith before *Christ's* Passion, when he feared to confess *Christ* at the voice of a *Damuel*; but after the Spirit given in *Pentecost*, his Faith and Love were so corroborated, that he \*despised the violence of his Persecutors, and Glory'd in suffering shame and scourging for doing his Duty to his Lord.

6. *Lastly*, a double Question may be put; *first*, of those that are not *Elected*, whether there be not many of them who strain to true Faith, true Repentance, Justification and Sanctification, wherein they persevere not to the end, but lose them, and so perish? *Secondly*, of those that are *Elect*, whether God permit not them sometimes to fall into heinous Sins, as *Adultery*, *Murder*, or the like? And if so, then what their Estate is while they are in those Sins, until they actually repent? Whether they be still justified, or in a state of Salvation? For the Perseverance of the *Elect* may be conceived to be of two sorts or degrees; either continued without interruption, by a constant holding of Faith and a good Conscience from the beginning to the end, which is rare; or with interruptions, and falls, and risings again, and renewings by Repentance, consummated at last by Faith in delivering their Spirits into the hands of God, which is ordinary.

\* *Gregor. in Ezek. Hom. 15.*

## C H A P. XVI.

*Of the Faith of such as persevere  
not, or of those that are not Elect.*

FOR the affirmative part in the first Question, I bring but two Texts of Scripture; the first is *Mat. 24. 1.* that of our Lord, *He that shall endure unto the end, the same shall be saved:* out of which I collect two things, *first*, that he to whom Salvation is promised if he continue, is in the right in which he should continue; is not only begun, and must add or increase, but is so ripe and perfect, as I may say, that if he doth but hold out such to the end, he shall be saved. *Secondly*, that it is possible that he who by the Promise of Salvation is excited to persevere in Faith, or in Love, should wax cold in Love, or deny the Faith, and embrace this present World.

These inferences seemed strong to St. Bernard, disputing this Question; *‘ I think it sufficiently plain,*  
*Ep. 42. ‘ faith he, that all such as were endued with Love,*  
*‘ may not have had perseverance in Love; otherwise our*  
*‘ Lord in vain admonished his disciples; continue ye*  
*Joh. 15. 9. ‘ in my Love: for either, if as yet they did not Love,*  
*‘ he ought not to have said, continue, but be in Love;*  
*‘ or if they did Love already, there was no need to ad-*  
*‘ monish them of Perseverance, whereof they could not*  
*‘ be deprived according to some Men’s opinion. And a*  
*‘ little before: these Men have no root, who for a*  
*‘ while believe, and in time of Temptation fall away;*  
*‘ whence and whither do they fall? Even from Faith*  
*‘ to Unbelief. I ask further, could they have been saved*  
*‘ in that Faith, or could they not? If they could not,*  
*‘ what prejudice is it to their Saviour, what joy to the*  
*Tempter,*



‘ Tempter, that they fall from thence where there was  
 ‘ no Salvation? It seemed to St. \* Jerom a good argu-  
 ment which is taken from admonitions; St.  
 John exhorteth, little Children, keep your selves from  
 Idols; whence the Father, ‘ If every one who is born  
 ‘ of God, doth not Sin, nor can be tempted of the De-  
 ‘ vil, how is it that he exhorteth them to take heed that  
 ‘ they be not tempted?

The answer that some rest in, viz. that exhorta-  
 tions, precepts, and promises are the means whereby Per-  
 severance is upheld, is against themselves, unless these  
 were infallible means; for seeing the obedience to  
 exhortations and precepts is in Man who faileth,  
 these means do often fail. The sixth and seventh  
 Commandments were known to David, as means to  
 hold him back from his two Sins, but they failed  
 through him. So Peter’s warning of his denyal,  
 was a means to humble his confidence in himself,  
 and to have persuaded him to beware of put-  
 ting himself into danger, but he took not warn-  
 ing.

Neither is that answer to purpose, ‘ that in re-  
 ‘ gard of our Weakness we may easily fall, and means  
 ‘ must be used for our support, but in regard of God’s Ele-  
 ‘ ction, and Christ’s intercession, we cannot but stand fast:  
 for we now treat of those, whom whether the Ele-  
 ction of God hath embraced or no is yet uncertain.  
 Or howsoever if one or two means be infallible, we  
 may be secure, all other supplies are superfluous: If  
 two pillars be strong and sure to bear up such an  
 House as Sampson was in with the Philistines, what  
 need of other supporters beside?

The second Text of Scripture is that of the Ezek. 18.  
 Prophet; *When a righteous Man turneth away from* 26. 27.  
*his righteousness, and committeth iniquity, and dieth in*  
*them; for his iniquity that he hath done, shall he die.*

Again, when the wicked Man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his Soul alive; The force of this Passage, no evasion can avoid, if the comparison between a righteous Man and a wicked be well observed: for deny you any-wise that a righteous Man can turn away from his righteousness, and dye; and I will deny likewise that a wicked Man can turn from his wickedness, and Live; and so we shall make void the holy word of God. If a supposition putteth nothing in the one, it putteth nothing in the other: if the wicked there, whom the Text speaketh of, be truly and legally a wicked Man, then the righteous there is truly and Evangelically a righteous Man, for legally righteous the Scripture knows but one. If it be ever seen, that a wicked Man turneth from his wickedness and lives; then it may as well be, that a righteous Man turneth from his righteousness and dyes.

To these places I find no answer made by our  
 Heb. 6. 4. Divines at *Dort*, from whom I hoped for satisfaction  
 5. 6. in all things; but to divers others, viz. for it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the holy Ghost, and have tasted the Good word of God, and the Power of the World to come, if they shall fall away, to renew them again to Repentance, &c. And,  
 2. Pet. 2. for if after they have escaped the pollutions of the World,  
 20. through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. to such as these, they frame this answer; that these places speak of initial and preëdaneal degrees of Faith, not of true justifying Faith; Men but entred a little may go back, but not they that have attained unto true Faith: yet such beginners, say they, are to be counted in the visible Church for true believers, and justified Persons. Of these Re-  
 verend

vertend Doctors give me leave to demand; *First*, If they are to be taken for justified Persons, by what shall we know these things mentioned in the Texts, to be only the *beginnings*, and precedent dispositions to Faith, not true Faith? *Secondly*, if these be but beginnings, what have they more or better to give to a true believer, than to have *tasted of the good Word of God, and of the Powers of the World to come*, and to be *parged from his old Sins*; to have *escaped the pollutions of the World*; to have the *strong Man armed that kept the House, to be cast out by a stronger*; Luk. 11. 22.

If these be the lowest and first gifts of the Spirit, what are the highest and last? Metaphors taken from our senses, as *Tasting, Hearing, Seeing*, are not used in Scripture to express a little superficial conceit of things Spiritual, but rather the full, clear, certain, deep apprehension of them. From hence it is, that the renewing of these Men again by Repentance is so hard, or impossible, that fell from so great an height, whereas to be renewed after lesser faults is ordinary. How will those Divines of the

Job. 34. 3.

Psal. 34.

8.

Joh. 6. 40.

—8. 47.

&c.

u Schole satisfy weak ones, and our common Christians of the Country, in whom they shall not find so much as these things which they call *Initials*? How will they persuade them, that they are in the state of Regeneration, and have that justifying Faith, whereof they say believers may be assured, or will they exclude them out of the rank of believers.

*Thirdly*, I oppose St. *Augustine's* judgment in this, which our Antagonists must not refuse; † *It is to be wondered at, and very marvellous, that God should not give Perseverance to some of his Children, whom he hath Regenerated in Christ, and to whom he hath given Faith, Hope and Love; when as he forgives so great wickedness to other strange Children and makes them*

‘ his Sons by conferring his Grace upon them, &c. The thing that St. *Augustine* admireth, is, ‘ why God “ should not snatch away those his Children, who have “ lived Faithfully and Godlily, out of the danger of this “ present Life, lest their Evil Inclinations should work “ a change in their minds &c. And he refers this to the inscrutable Judgments of God, most wisely, and holily. But his Opinion is, that if these Men had died in that time when they lived justly and piously, they had been saved; therefore their Faith was more than begun, they were more than seeming Christians, they were truly justified and sanctified, and then fit for the Kingdom of Heaven.

*Lastly*, I maintain and assert this to be the Publick Doctrine of the Church of England, by Law established. First, let us hear the judgment of our Divines in King *Henry’s* Book before-mentioned; in the Article of *Justification*: ‘ If after our Baptism “ it chance us by our Spiritual Enemies to be overthrown, “ and cast into mortal Sin; then is there no remedy, “ but for the recovery of our former estate of Justification, which we have lost, to arise by Penance; wherein “ proceeding in Sorrow and much Lamentation for our Sins, “ &c. We must have a sure trust and confidence in the “ Mercy of God, that for his Son our Saviour Christ’s “ sake, he will yet forgive us our Sins, and receive us “ into his favour again, and so being thus restored to our Justification, we must go forward in our battle aforesaid. “ Again a little after; And it is no doubt, but altho’ “ we be once justified, yet we may fall therefrom by our “ own Free-will, and consenting to Sin, and following “ the desires thereof. For, albeit the house of our conscience “ be once made clean, and the soul Spirit be expelled “ from us in Baptism or Penance, yet if we wax Idle, “ and take not heed, he will return with seven worse “ Spirits, and possess us again.

This I alledge not for it self, but for the affinity our sixteenth Article made under *Edward* the sixth;

sixth, hath unto it, as a Child of the same Fathers,

Article 16. Of Sin after Baptism.

Not every deadly Sin willingly committed after Baptism is Sin against the holy Ghost and unpardonable. Wherefore the \* place for Penitents is not to be denied to such as fall into Sin after Baptism. After we have received the holy Ghost, we may depart from Grace given, and fall into Sin, and by the Grace of God we may rise again, and amend our lives. And therefore they are to be condemned which say, they can no more Sin, as long as they live here, or deny to such as truly repent † the place for Penitents.

My Opponents would be Glad if this Article had nought against them, though it were not for them; but I hope to evince it to be so far against them, that while it standeth they must needs be Heterodox in the Church of *England*, that preach or publish that Opinion which is now so prevalent every where; this I shall do three ways;

1. By the concession and confession of their own Friends that have complained of this Article.

2. By analysing the Propositions, and scanning the literal and grammatical Sense, to which we are bound to keep us, both by the Law of Learning, and by the Declaration of King *Charles* prefixed to our Articles.

3. By paralleling our sixteenth with the twelfth of the *Augustan Confession*, from whence it was taken, and with other doctrines of our Church in the Book of Homilies.

For the first: the Authors of the *second admonition to the Parliament*, do accuse some Bishops then Ed. 13. Eliz.

\* The Grant of Repentance Artic. Eliz. giveness Art. Eliz.

† Place of forgiveness

# 140 *Of the Faith of such as Persevere not.*

Pag. 43. as suspected of the heresie of Pelagius, and say, for Free-will not only they are suspected, but others also. And indeed the Book of Articles of Christian Religion speaketh very dangerously of falling from Grace, which is to be reformed, because it too much inclineth to their error. There were then some Bishops that held this error of falling from Grace, as it was counted by these Authors who thought also the Articles too much inclining to their error. But a Wiser and Learned Man than they in the Conference at Hampton Court, made it his first motion, that the Articles of Religion concluded 1562, might be explained in some obscure places and enlarged where some things were defective: for Example, saith he, whereas in the sixteenth Article the words are these, after we have received the holy Ghost we may depart from Grace. Notwithstanding the meaning be sound, yet I desire, because they may seem to be contrary to the doctrine of God's Predestination and Election in the seventeenth Article, that those words might be explained with this or the like addition, yet neither Totally nor Finally.

H. C. C.  
Pag. 24.

If then this Article did not in their Opinion speak dangerously of the falling from Grace, nor seem to contradict their Exposition of the seventeenth Article, this motion was needless. True it is that the reason pretended for the desired alteration was groundless, and was so judged, nothing being done towards the explaining or enlarging of the Article; for there is not any contradiction between the sixteenth and seventeenth Articles, and the addition of *Finally and Totally*, would have quite subverted, not have explained, the sense and scope of the whole, as I will demonstrate in the proper place.

For the second way, by analysing the Propositions, &c. thus I procede: the Title is of *Sin after Baptism*: by which it is apparent that it is not the scope of any part of this Article, as some would have it, to define and declare that all Men do Sin, even

even those that are baptized, and born again in Christ, for this was done already in the next precedent Article, *Christ alone without Sin, &c. But all we the rest, although Baptized and Born again in Christ, yet offend in many things.* This need not to be said again. But the Scope of this, is to define something about the measure, degree, demerit of Sin after Baptism, and to condemn the excesses and extremities of Opinions in this point, some aggravating this Sin too much, some extenuating it, and making of it too little: for these there are here two Propositions definitive, and two Conclusions derived out of the Definitions.

1. Against the extreme rigour of *Novatus*; *Not every deadly Sin willingly committed after Baptism, is Sin against the holy Ghost, and unpardonable:* There is the first Definition. The Conclusion hence is, *wherefore the grant of Repentance is not to be denied unto such as fall into Sin after Baptism,* and therefore they are to be condemned *which deny place of forgiveness to such as truly Repent:* this is a mitigation of one excess and rigour of Opinion, and a stay to weak and fearful minds.

2. The second Proposition is, *after we have received the holy Ghost, we may depart from Grace given, and fall into Sin, and by the Grace of God we may rise again, and amend our lives.* This is the Definition; the Conclusion hence is, *therefore they are to be condemned that say, they can no more Sin, as long as they live here.* This is against another extremity of certain *Anabaptists*, that dreamed of arriving to a Sinless Perfection; and of other *Anabaptists*, (for there was an hundred confusions among them) that esteemed all manner of foul actions done by them that had received the holy Ghost, to be in them no Sins, or not to be reckoned so; to whom our Men incline who hold, that no Sins in the Regenerate impeach their Justification, or state of Salvation:  
which

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which this branch of the Article doth directly oppose, saying, *that they who so fall or Sin, are departed from Grace, and need to rise again by Repentance.* Now for amending or explaining these terms, if it should be done, as King James left it to be considered, by putting in the word *often*, or the like; so as to read *we may often depart from Grace, or we may depart far from Grace:* This I think would little content them, since the Psalm saith; *for lo, they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee.* But if the amendment were made by putting in, *we may depart from Grace, yet neither Finally nor Totally,* then this also had been a clause of mitigation, and had not pinched them a whit against whom it was provided, nay it had made this Proposition all one with the former; for \* what difference is there between these two, *every deadly Sin willingly committed after Baptism, is not Sin against the holy Ghost;* and, *after we have received the holy Ghost, we may depart from Grace, yet neither Finally or Totally;* seeing the Sin against the holy Ghost is no other than a Total or Final departing from Grace. And whereas the *Dean of Paul's* used this exception of *Finally and Totally;* he doth it of those that are called according to the purpose of God's Election, and not of all that are called or justified. But our sixteenth Article speaketh not of the Elect only, for it saith, *we may rise again by the Grace of God;* whereas if it spake only of the Elect, it must have said, *we shall rise again by the Grace of God:* and so must they that would have put in, *not Finally, nor Totally.*

\* *Plaifere* by yet neither Finally nor Totally understands, yet not so as to be beyond possibility of recovery; but those who desired that addition, meant, but yet not so as not certainly to recover again.

Neither



Neither doth the seventeenth Article, treating of God's Election, any thing contradict this sixteenth, as Dr. Reynolds feared; for although it affirmeth that all *Predestinate to life are called and justified*, &c. yet it doth not say that all that are called and justified, and made Sons of God, are Predestinated to life, because Perseverance to the end is presumed, where God's purpose is Predestinating to life. But that Article we shall also clear, and shew that these two are not contradictory, but very consistent one with another.

Thus much for the branches and propositions of this Article; let us now make some observations from the words, and terms in which it is expressed: *First*, here is admitted and yielded, that after Baptism we may Sin willingly; *Secondly*, that such a Sin is a *deadly Sin*, in the Phrase of the Fathers, and in the sense of \* *Melanchton*; *Thirdly*, that this Sin is not the Sin against the holy Ghost, but near it, great and fearful; else it needed not have been severed from it, nor provision been made for satisfying the scruples of the timorous, and moderating the severity of the rigorous. *Fourthly*, that though such a Sin be pardonable, yet it requireth great, deep and bitter Repentance, in a manner such as the ancient Church required in the solemn reconciliation of such, who under Persecution or other Temptation, had fallen from the Faith. *Fifthly*, that the Phrase to *depart from Grace* is not diminutive, nor a mitigation, but an aggravation of the Sin; that after the Holy Ghost receiv'd, a Man should depart from Grace given, is † the more grievous and provoking; *Cursed be the Man*, saith the Prophet, *whose heart Jer. 17. 9.* departeth from the Lord. *Sixthly*, that there is a

\* Loc. de discrim. Pecc. venialis. & mortal.

† In hoc enim *Quisque Peccator fit culpabilior, quo est Deo acceptior*, &c. Pet. Lomb. Lib. 4. Distinct. 16. A.

depart-

departure from Grace in the heart of him that hath received the holy Ghost, before he fall into Sin actual or mortal, a departure from Grace as from a light and guide, from an help and strength, a departure from God in our minds. *David, saith \* Melancthon, might have remained possessed of the holy Spirit, whose assistance had been continued to him, unless he had wilfully cast it off, and willingly nourished an impure flame in his bosom.* And this is foremost ever, Man forsaking God, or departing from him, before God forsakes Man, or departeth from him; for there is a departing of God from Man, as a punishment and fruit of Sin committed; and of this many speak when they reason *de Amissione Gracie*, &c. Our opponents perhaps will grant the first; that Man sinning mortally departs from Grace, but God for all that departeth not therefore from Man, nor doth he take away his gifts of Faith, Hope, or Charity. To this let *Aquinas* answer; *But love being an infused habit, depends on the action of God infusing it, who in the giving and preserving of Love, is like the Sun in the enlightning of the Air: and therefore as the light in the Air would cease presently, if there were any impediment to hinder the illumination of the Sun; so love is presently extinct in the Soul by the interposition of some obstacle that hinders God's influence of Love from coming into the Soul. But 'tis manifest every mortal Sin that is contrary to God's commandments, is such an obstacle to the afore-said influence, because by that very act Man chasing Sin, prefers it before God's Love, &c. whereby it follows, that presently by one act of mortal Sin, the habit of Love is lost.*

3. My third way to come to the true meaning of our Article, was to Parallel it with the twelfth of the *Augustan Confession*, &c.

\* Secund. Secundæ 2. 24. Art. 12. in Concl.

Art. 11. August. Confessionis.

XVI. Art. of Religion.

*De Poenitentia docent, quod lapsis post Baptismum contingere possit remissio peccatorum quocunque tempore cum convertiuntur. Et quod Ecclesia talibus redemptionibus ad Poenitentiam, absolutionem impertire debeat. Damnant Anabaptistas, qui negant semel justificados posse amittere Spiritum sanctum. Item qui contendunt quibusdam tantam perfectionem in hac vita contingere, ut peccare non possint. Damnant et Novatiani, qui volebant absolvere lapsos post Baptismum redeuntes ad Poenitentiam.*

*Not every deadly Sin, willingly committed after Baptism, is Sin against the holy Ghost and unpardonable. Wherefore the grant of Repentance is not to be denyed to such as fall into Sin after Baptism. After we have received the holy Ghost we may depart from Grace given, and fall into Sin, and by the grace of God (we may) rise again, and amend our lives. And therefore they are to be condemned which say, they can no more Sin as long as they live here, or deny the place of forgiveness to such as truly repent.*

What need many words? There is nothing more clear than that this is the Doctrine not only of the Church of Rome, from which our first Reformers desired not to depart, but where she had departed from Scripture and Antiquity; but also of the Churches of upper Germany, and of Denmark, with which ours kept most conformity: so that the Calvinists are singular and alone in their Opinion.

Other doctrine of our Church of like nature to this, is found in the Book of Homilies, especially in that which is intituled, *of declining from God*, in the Table, and *of falling from God*, in the Book:

out

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- Pag. 54. out of the first part whereof I will only transcribe this sentence; 'for whereas God hath shewed to all  
' Men, that truly believe his Gospel, his face of Mercy  
' in Jesus Christ, which doth so lighten their hearts,  
' that they (if they behold it as they ought to do) be  
' transformed to his Image, be made partakers of the  
' heavenly light, and of his holy Spirit, and be faste-  
' ned to him in all Goodne's requisite to the Children  
' of God: So, if they after do neglect the same, if  
' they be unthankful unto him, if they order not their  
' lives according to his Doctrine and Example &c. He  
' will take away from them his Kingdom, his holy Word  
' whereby he should reign in them. Out of the se-  
cond part thereof I transcribe this Sentence; 'God
- Pag. 57. 'will take from them the teaching of his holy words,  
' so that they shall be no longer of his Kingdom, they  
' shall be no longer Governed by his holy Spirit, they  
' shall be put from the Grace and Benefits that they had;  
' and ever might have enjoyed through Christ, they  
' shall be deprived of the heavenly Lights, and Life,  
' which they had in Christ whilst they abode in  
' him, &c.
- Pag. 339. In the second Tome, in the Homily of Repen-  
Fol.       ance, there is a full Paraphrase upon the sixteenth  
Article, according to the two parts I made of  
it, too much to write out; admitting that we  
may chance, after we be once come to God;  
and be Grafted into his Son Jesus Christ, to fall  
into some horrible Sin, and yet be received again  
into favour; defining that the Sin against the holy  
Ghost is a final falling away from Christ; that the  
promises of Mercy to them that turn to God, ought  
to be understood of them that were with the Lord  
before, and by their Sins and Wickedness were  
gone from him; that David and Peter were justi-  
fied, yet fell horribly, but by Repentance were  
forgiven.

Jer. 4. 1.  
Isai. 55. 7.  
Hos. 6. 1.

*Lastly,*

*Lastly*, the Prayers of the Church have ever been a place from which Arguments have been drawn: Thus *Jerom* argues against them that say the Regenerate may be perfect without Sin, why then doth our Lord teach us to pray, *forgive us our trespasses*? Against them that say, they cannot be tempted to Evil so as to be overcome, why doth he teach us to say, *Lead us not into Temptation, but deliver us from Evil*? In like manner I ask if a believer cannot finally fall from God, why doth our Church pray in the Liturgie at the burial of the Dead, *O God most mighty, suffer us not at our last hour for any pains of death to fall from thee.*

## CHAP. XVII.

### *Of the Persevering Faith of the Elect.*

THE second Question which we stated, was of the Perseverance of the Elect; *viz.* whether it be without interruption, in a perpetual constancy; or if haply it be final, but with intermediate fallings and risings again, and renewings by Repentance, what the state of a regenerate Man is, under some grievous Sin into which he is fallen, until he Repent; supposing him one of the Elect, but known to be so to God only?

Here I will first argue from the concessions of those who otherwise dissent from me; and then content my self with adding one Argument out of the Scripture.

Our judicious Divines who were at \* *Dort*, apprehending well the danger of their Tenet, who maintain that the regenerate sinning are still actual-

\*Vid. *Suffrag. Theolog. Brit.* Pag. 74. 75. 76. de. 5to. Art.

- ly in the state of Salvation, say so very much of the evil plight of a regenerate Man lapsed, that I
- Thef. 5. require no more; viz. *that he is not actually reconciled until he Repent, but verily in a state of Damnation, and unapt for to enter into the Kingdom of Heaven.* But some things they hold fast, that they may not forsake their Party altogether. That which I object is, that the things which they deny cannot stand together with the things they Grant. They
- ibid. say first, *tho' the Regenerate so sinning be guilty, yet they are in the purpose of God to be absolved;* Which I grant, but so they were before they were Regenerated, or Repented, or Believed at all. Secondly,
- ibid. *that they are not dealt withall by God in rigor:* perhaps so; no more are many Reprobates fallen from Faith, whom God endeavours to bring to Repentance by his long-suffering. Thirdly, *that they have not lost jus ad regnum but usum juris;* as a leprous Man hath not lost the right to his House, but the use of it: where I understand the Similitude very well, but by no means think it any cogent Argument; it would seem then that an Elect person guilty of Murder hath a right to the Kingdom of Heaven, and that therefore St. Paul speaketh with too little caution; *Be not deceived, I tell you, that they which do such things shall not inherit the Kingdom of God:* shall they not inherit that have a right to a Kingdom?
- ibid. Fourthly, they say, *that their universal justification is not made void:* by which if they only mean that their former absolution from former Sins is not made void, I will not contend about it: but then this new Sin which hath made them obnoxious to
- Jam. 2. 10. Death, and *guilty of the whole Law,* needeth a new absolution, that is, a new justification from the condemnation which this Sin deserveth; for by Justification I understand remission of Sins, and so did
- Rom. 4. v. 5. 6. 7. St. Paul when he termed the covering, or not imputing of Sin, *justifying,* and opposed it to Condemnation

tion. What *universal justification* imports more, I know not, unless it be the forgiveness of all Sins past, present and to come, which I trow your Wisdom will not admit; for you say truly and soundly that a Man is not actually absolved, till *Thef. 8.* by Faith and Repentance, wrought in him by God's Grace, he hath obtained Pardon. Fifthly, that their state of adoption remaineth immoveable; which, I grant, it doth in the purpose of God, not in the act. Sixth- *Thef. 6.* ly that there remaineth seeds by which Life may spring again; which I own it may, far sooner than in an habituated wicked Man, but that alters not the state of a Sinner who is guilty of Death: no more than the crime of a Noble-man's Son who hath friends in Court more speedily to beg his Life. And this agreeth well with the fifth of the *Lambeth Articles*, which saith, that true, lively, justifying Faith, and the sanctifying Spirit of God is not extinguished, doth not fall out, doth not vanish in the Elect either Finally or Totally.

My one Argument out of the Scriptures, that the Regenerate fallen into a mortal Sin, is not then a Child of God, is taken out of *St. John*; *He that 1. Ep. 3. 9* is born of God, doth not commit Sin, for his seed remaineth in him, and he cannot Sin because he is born of God. I shall here do two things at once; First, I will overthrow the strongest Arguments of my Opponents for the Perseverance of the Elect without intermission. For, say they, if the seed of God remain in him, and he cannot Sin *deadly*, what intercession or intermission can there be of his Justification? Secondly, I will retort the Text unavoidably upon themselves; both which I shall do by evincing the true sense of that Place. The scope of *St. John* is not to prove, that they that are born of God cannot depart or change from Righteousness to Sin, or that there cannot be a succession of these two; that where Righteousness was, Sin could make no entrance,

trance, and Righteousness depart, and the contrary; for this in the Apostles times was out of question: whence the admonitions that *they who had begun in the Spirit, should not end in the Flesh.* &c. But his Scope was to prove that these two things, which the Flesh would fain imagine consistent, cannot stand together, namely, to be born of God, and to commit deadly Sin. They admitted it for true, that he that had been the member of an Harlot, might by Repentance become the member of Christ; and that the member of Christ might become the member of an Harlot, by falling into Adultery. But that a Man might be at once, together a member of an Harlot, and a member of Christ, that they utterly deny, these expelling one the other.

- Lib. 2. For this hear St. *Jerom* against *Jovinian*, who abused this Text for the like purpose that many do now-a-days; *The Apostle saith, Little children, I therefore write unto you, whosoever is born of God, doth not commit Sin, that ye may not Sin, and may know that so long as ye shall not commit Sin, ye remain the Children of God, Yea and those that persevere the Children of God, cannot Sin; for what communion is there between Light and Darkness, Christ and Belial? In like manner as Day and Night cannot mingle, so neither can Righteousness and Iniquity, Sin and good Works, Christ and Antichrist: if we have entertained Christ in the Inn of our hearts, we immediately put the Devil to flight; if we Sin, and by the gate of Sin give entrance to the Devil, forthwith Christ departs. Those that persevere the Children of God cannot Sin, saith the Father; And this is consonant to our sixteenth Article, which supposeth a departing from Grace, whenever we fall into Sin. Let them consider this who defend David to be still born of God, when he stood guilty of Adultery and Murder; and let them beware they be not made to hear that*



that of \* Tertullian; But some say, that God is well enough satisfied, if Men reverence him in Heart and Mind, tho' there be less regard had of him in their actions: And that therefore they may Sin without detriment to the Fear and Faith which they owe to him: which is in effect to say that they may commit Adultery, and yet, retain their chastity inviolable; or poison their Parents without shipwrecking Piety. Since therefore they can Sin, notwithstanding their fear, they themselves shall be thrown into Hell, notwithstanding their Pardon. Let them consider this, who say, that Peter denied and forswore his Master *Salvo amore, & salva fide.*

They count it a ridiculous thing to say, we be so often born of God, as we repent of Sin: But it is more lamentable to fall oft into such Sins, than ridiculous to be often renewed by Repentance. They should not stick to the letter of an Allegory too long; for it is utterly inconsequent to conclude, that because in our natural birth we are born but once, therefore in our spiritual we are born but once; at least St. Paul thought so when he said, *My little Gal. 4. 19*  
*Children of whom I travail in Birth again, until Christ be formed in you.* As for the unity of Baptism, the Sacrament of our new birth, that hath another reason, whereof I need not now speak; especially seeing the Prudent Divines, in their Preface to the fifth Article, concerning Perseverance, do bar us from an Argument taken from the justification that is conferred in Baptism, knowing well the doctrine of our Church concerning the efficacy of Baptism.

But to return to the interpretation of the Text in St. John: Bishop Ridley one of our Blessed Martyrs, and a chief guide in the Reformation of our Church in King Edward's time, in a Treatise of his

- Page. 167.** Published by Mr. Fox in his *Acts and Monuments*; mentioning this Speech of St. John, saith in a Parenthesis, *he meaneth so long as that seed doth abide in him, he cannot Sin.* In the Homily of Faith, the second and third parts; it is largely proved, that Faith without good Works is dead: and frequent use is made of the sentences of St. John, in his Epistles, the sum whereof is interpreted to be, that
- Page. 34.** *Faith, Hope, and Charity cannot stand with evil living; or as afterward, cannot consist or stand without Good and Godly Works: Not consisting or standing imply that Faith Hope, and Charity are sometime present; or have a being in that place which they fly and avoid, as soon as an Evil and Gross work cometh in; as well as that so long as evil works continue, Faith, Hope and Charity can by no means stand and abide with them. And lest we should think that St. John labours only to convince those that made a bare profession of Faith, and of knowing God, without being changed in their lives, or abstaining from Sin, that they were mere Hypocrites, and did lie in saying they were in the Light, when they still walked in Darkness, Mark that he writeth even to his own little Children, of whom he judged better viz. that their Sins were forgiven them; that they Had overcome the evil one; that they also Sin'd not, that they loved not the World; that they loved their Brethren: Whence he so often useth these Phrases, of abiding in him, of abiding in the Light, abiding in the Father and in the Son, by walking as God walketh; by loving their Brethren, by not Sinning: which things none can do, but they must first be truly engrafted and entered as it were into Christ, in whom they are to abide, so that if they Sin, or love the World; or hate their Brother, and yet say they abide in the Light, they lie also as well as they that never were in the true Light at all.*

1. John.  
2. 1.  
v. 12.  
v. 13.  
v. 6.  
v. 10.  
v. 24.

## C H A P. XVIII.

*Of the certainty of Perseverance, Election, or Salvation.*

**T**HIS is an Appendix to the Question of Perseverance; for we can have no better assurance of the certainty of Election, or Salvation, than we have of the certainty of our Perseverance, if our Election and Salvation do presuppose our Perseverance. The certainty we speak of is not to God, whose knowledge is infallible, and purpose unchangeable, but to us here while we live, either for knowledge, or for Faith of our Perseverance, and the rest depending thereon.

The Divines in their Suffrage, methinks, speak here so variably, and take up that which they lay down, and lay down again that which they took up, that I doubt not they will easily admit and allow these three Conclusions, wherein I rest with many sober and humble Spirits in the Church of God.

1. That *for the present time and state*, after much use of the holy means of Salvation, while he is in the ways of Holiness, and out of Temptation, and in the peace of a good Conscience thro' Faith in Christ, a believer hath, by the Testimony of the Holy Ghost in him, a comfortable assurance that he hath true Faith, and is now in the state of Salvation; which begets in him true Joy, and fervent Love, and Thankfulness unto God. And if this be, when he is near to the end of his race, or at the point of death, it may be more abundant and more triumphant; according to that of St. Paul, *I am now* 2. Tim. 4. *ready to be offered; &c. I have fought a good fight, I* 6. 7.

have finished my course, I have kept the Faith, henceforth there is laid up for me a crown of Righteousness, &c.

Part. 3.

This is the Doctrine of the *Lutherans* against the perpetual doubting of the *Papists*, who would have no Man certain of his present Estate, no not when he is at best. But our Homily of Faith saith well, *He that feelth his Heart set to seek God's honour, &c. such a Man may well rejoice in God, perceiving by the trade of his Life, that he unfeignedly hath the right knowledge of God, a lively Faith, a stedfast Hope, a true and unfeigned love and fear of God.* Thus I understand the sixth of the *Lambeth Articles*.

2. That for the time to come, as to our Perseverance to the end, especially when as yet probably we have a long race to run, as in youth, and many dangers to pass through, we have no certain assurance of the event, that we shall undoubtedly Persevere; but we have a sure confidence in God and his Goodness, that he will not be wanting unto us, if we be not too much wanting to our selves, but will with the Temptation, wherewith he shall please to try us, make a way also to escape, that we may be able to bear it. For this I refer my self to the judgment of the Antients, holy Men, and experienced Divines. Let us first hear \**St. Augustine*; *we do not now indiscreetly call them blessed whom we see living justly and Godly, with hope of future Immortality, and without such a crime as maketh shipwrack of Conscience: who tho' they be assured of the reward of Perseverance, are notwithstanding found very uncertain of their Persevering: for who is there among Men that knoweth for certain he shall continue to the end, in the Practise of and progress in Righteousness, except he be assured thereof by some Revelation from him, who touching this matter, in his just and secret judgment, is not pleased to inform all, altho' he deceives none.*

1. Cor. 10.  
13.

\**De Civitate Dei. L. 11. C. 12. Pag. 674. Octavo.*

IN

In like manner \* *St. Ambrose* on that of the Psalmist. *I will offer to thee the sacrifice of Thanksgiving.*  
 " *He saith not I do Sacrifice, but I will Sacrifice:*  
 " *signifying that to be a perfect Sacrifice, when every*  
 " *one, freed from the Chains of this Body, shall stand*  
 " *before the Lord, and offer himself a Sacrifice of*  
 " *Praise; because before death there can be no perfect*  
 " *Praise, nor can any Man in this Life be certainly*  
 " *entitled to any determinate encomium, seeing the re-*  
 " *maining part of his Life is yet under uncertainty.*  
 And † *Bernard*; " *who can say, I am one of the E-*  
 " *lect; I am one of them that are Predestinated to*  
 " *Life; I am of the number of the Sons? &c.—We*  
 " *indeed have no certainty, but are comforted with the*  
 " *assurance of Hope, lest we should be wholly Tormented*  
 " *with the uneasiness of Doubting. For which end*  
 " *there are given us certain signs and plain marks of*  
 " *Salvation, that it may be past all doubt that he is of*  
 " *the number of the Elect, in whom these signs are to*  
 " *be found. —Hence there is a kind of necessity, that*  
 " *being always thus in suspense, we should be humbled*  
 " *with Fear and Trembling under the Almighty hand of*  
 " *God, since tho' we are able to know, at least in part, what*  
 " *we are at present, it is altogether impossible for us*  
 " *to know what we shall be hereafter. Therefore*  
 " *let him that standeth take heed lest he fall;*  
 " *and persevere and procede in that state, which is*  
 " *a Mark of Salvation, and an Argument of his be-*  
 " *ing Predestinated.*

3. That in this Question about the certainty of our Election, besides the foregoing Passages, we have *St. †† Augustine* clear for the negative; " *who, saith*  
 " *he, is there amongst the multitude of believers, that*  
 " *so long as he liveth in this mortal condition, may pre-*

\* *De Beno Morris* Cap. 3. pag. 214. Fol. † *Serm. 1. in*  
*Septuages.* Pag. 88. Fol. †† *De Catep. & Grat. Cap. 13.*  
*Pag. 808. Octavo.*

• sume himself to be of the number of those who are Pre-  
 • destinated? Since who is so, is needful to be concealed  
 • in this state, where over weening thoughts of our selves  
 • are so to be taken heed of, that even so great an Apostle  
 • should be buffered by the messenger of Satan, lest he  
 • should be puffed up. Hence it was said to the Apo-  
 • stles, if ye shall abide in me, by him who certain-  
 • ly knew that they would so abide &c. — Many thi-  
 • like things are spoken, because of the usefulness of this  
 • secret, lest haply any Man be puffed up; but all, even  
 • those that run well, may fear, whilst this is hid, whi-  
 • ther they may go.

I will add further that King Henry's Book in  
 the first Article which is of Faith, speaketh exact-  
 ly my sentiments; *But whether there be any special,*  
 • particular knowledge, which Man by Faith hath cer-  
 • tainly of himself, whereby he may testify to himself,  
 • that he is of the Predestinated, who shall to the end  
 • persevere in their calling, we have not spoken, ne can-  
 • not in Scripture, ne Doctors find, that any such Faith  
 • can be Taught or Preached. Truth it is, that in the  
 • Sacraments instituted by Christ we may constantly be-  
 • lieve the works of God in them to our present comfort,  
 • and application of his Grace and Favour with assu-  
 • rance also that he will not fail us, if we fall not from  
 • him; wherefore so continuing in the state of Grace  
 • with him, we may believe undoubtedly to be saved.  
 • But forasmuch as our own frailty and naughtiness  
 • ought ever to be feared in us, it is therefore expedi-  
 • ent for us to live in continual watch, and continual  
 • fight with our enemies, and not presume too much of  
 • our Perseverance and Continuance in the state of Grace,  
 • which on our behalf is uncertain and unstable; for  
 • although God's promises made in Christ be immutable,  
 • yet he maketh them not to us but with condition; so  
 • that his promise standing we may yet fail of the pro-  
 • mise, because we keep not our Promises. And there-  
 • fore if we assuredly reckon upon the state of our feli-  
 • city,

*city, as grounded upon God's promise, and do not therefore remember, that no Man shall be crowned, unless he lawfully fight; we shall Triumph before the Victory, and so look in vain for that which is not otherwise promised, but under a condition. And this every Christian Man must assuredly believe.*

The same seems to me to be averred by our seventeenth Article, where the counsel of God Predestinating to Life, is said to be *his counsel secret to us*. And in King Edward's Article it was repeated again in the last Paragraph, thus: *although the decrees of Predestination be unknown to us, yet we must receive God's promises, &c.* which words do not only exclude our Knowledge, or privy to the counsels and decrees of God *à priori*, but also *à posteriori*; and not only before we be called, or by Grace obey the calling, but even after Faith, and after Justification; for then there is the chief place of the profit of this secret, lest perhaps any such should be lifted up, that St. Augustine spake of. But if we may be certain that we have true Faith, as we may; and be certain that true Faith cannot finally be lost, as they would have us believe, who pretend to the greatest soundness in Divinity; and we be likewise most certain that God hath Elected them that persevere to the end in a lively Faith, as the Scriptures clearly resolve us, then the counsel of God as to our selves that once believe, is no more Secret, nor his Decree unknown: and by our knowledge thereof we have lost some profit which we had by the ignorance of it, whereof we have still as much need as ever. And King James at Hampton-Court H. C. Con- Conference is reported to have said, by inferring the Page 30.  
*necessary certainty of standing, and persisting in Grace, a desperate presumption may be arreared.*

## C H A P. XIX.

*Of the last Judgment.*

THE last work of the divine Providence executing the Decree of his Predestination, is the last and general Judgment, wherein is executed the Decrees concerning the ends of all Men; for the Predestinating their ends, is nothing else but the Foreknowledge and Approbation, or Decree of the last Judgment. The first of the conclusions at Lambeth asserting truly, tho' without describing the order of it, that *God from eternity Predestinated some Men to Life, and some he Reprobated unto Death*; and in the last day he will distribute Life and Death, according as from Everlasting he had Decreed.

Now here, as elsewhere, the execution of the Decree sheweth, what the Decree it self was; as the building set up and finished, sheweth what was the device and plot of the builder. But in the last Judgment is shewed the execution and consecution of ends: So that if we admit, as we must do, that God propounded an end for himself to attain, namely the Glory of his Mercy and Bounty, in giving some Men eternal Life; and the Glory of his Sovereign Power and Justice, in inflicting on other some eternal Death, he hath the consecution and attainment of this end in the last righteous Judgment. Again, if we admit, as we must do, that God propounded ends to Men, for them either to aspire unto and attain, as *eternal Life*; or to shun with all fear, and if not fearing and shunning to fall into, as *eternal Death*, these ends are attained, or executed also in the last Judgment.

More-



Moreover if we admit, as we do, that eternal <sup>Rom. 6.</sup> Life, at the last Judgment, is given as a free and <sup>23.</sup> bounteous Gift, and yet also as the reward and <sup>Mat. 5. 12.</sup> crown of righteousness: And that eternal Death is then <sup>Rev. 11, 18.</sup> inflicted as the Wages and Punishment of Sin; and <sup>2. Tim. 4.</sup> as the demonstration also of God's Power and Do- <sup>8.</sup> minion, yet with Justice and Equity. If these <sup>2. Pet. 2.</sup> things be most certain truths, as they are, it can- <sup>13.</sup> not be conceived by ordinary human understanding, <sup>Rom. 6.</sup> how a Decree of these things could be made before <sup>23.</sup> the foundations of the World were laid, without <sup>— 9. 21.</sup> God's prescience, as Life is a reward, and Death a <sup>22.</sup> punishment; seeing no Justice can prepare reward or punishment, but upon supposition or foreknowledge of good, or evil deserts; nor without that Pre- science of God, which we agreeably to our con- ceptions, call *simple and natural understanding*, as Life eternal is a free Gift of his Goodness, and as Death eternal is a declaration of his Dominion and Lord- ship; and as in both he doth attain that high end, which he seeketh for himself, *his own Glory*.

Let the prudent reader ponder this a little, because it seemeth to me to clear my main and prime Propo- sition, that Prescience is necessarily to be put into the definition of Predestination; and yet not every kind of Prescience, but that only which is in the first, highest, simple, and natural understanding of the Almighty, as that which is the most proper and fit for the prime Author, and supreme disposer and ru- ler of all things, whereby a perfect composition and comprehension together may be of those things that most Men through contention do separate, nay op- pose one to another. The greatest part of what I here contend for, is expressed by \* *Prosper; If, faithfully, we consider all Men together, whereof some are saved by Mercy, and others damned in Truth* (of what was

\* Epigr. 28. Psal. 63 1. Pol.

threatned to them) *all the ways of the Lord, that is, his Mercy and Truth, are distinguished by their end. But if we look only upon the Saints, these ways of the Lord are not descreyed; for there Truth is not to be distinguished from Mercy, nor Mercy from Truth, because the Blessedness of the Saints is both from the reward of Grace, and retribution of Justice.*

This sentence cleareth the most doubtful part; for that eternal Death is *from the retribution of Justice*, is a Truth most clear, and not possible to be Decreed from before time, without foreknowledge of Sin. My Opponents therefore love not to argue about Reprobation, or if they do, they fly to the dominion and liberty of God, as a Lord absolute and unaccountable, to exclude Prescience even here, if it were possible. But for Predestination to eternal Life, because it is the gift of God, they are confident it may be Decreed without Prescience of what Man will do; which they might seem to have some colour for, if the blessedness of the Saints were only from the *reward of Grace*, and not from *the retribution of Justice*. But why strive they to separate and disjoin those things which God hath joined together, he having made the blessedness of the Saints to be the retribution of Justice, out of his Prescience of their labouring to attain their end, *Life*; and to be also the Gift of his Grace, out of his own understanding what will bring them to happiness, if he grant them these benefits, whereby he shall also attain his end, *the Glory of his free Love*, in giving eternal Life to whom he will; both these being understood and known, before the very existence of Men, or any act of his be allowed to be by any Decree of the will of God; that is, known only upon condition or supposition, if he please to will the Creation, Calling, and Governing of the Saints, in such sort as he foreknows will bring forth Life unto them, and farther illustrate his own  
Glory.

Glory. In sum, this Judgment being made according to what is past, the Predestination of it cannot but be according to what was foreseen.

The Father himself will not be immediate Judge in that day, but hath ordained for that purpose Christ the Lord, God and Man; *that all Men might honour John. 5: the Son, as they honour the Father:* and the reason of 22. 23. that is, because as the Father hath created, so the Son hath redeemed Mankind; and this shall be the great crime upon which the World shall be judged, that *Light is come into the World, and Men loved Darknes John. 3: more than Light; and Christ's Word shall judge him in 19. the last day, whosoever hath rejected Christ.* For after John. 12. the Gospel is preached any where, the rule of 48. Judgment is, *he that believeth and is baptized shall be Mark. 16: saved, he that believeth not, shall be damned;* which 16. St. Paul more fully declareth, *telling us that the Lord 2. Thes. 1. Jesus shall be revealed from heaven, to recompense rest 7. 8. to them that have been troubled for his truth, and in flaming Fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ:* In which words are expressed the severity of the last Judgment, in *flaming Fire, rendering Vengeance.* In other Passages of his we find the Particularity of the Persons, *we must all appear before the 2. Cor. 5. Judgment-seat of Christ;* the speciality of Causes 10. which God shall Judge, *the very secrets of Men by Jesus Rom. 2. Christ; when as many as have sinned without Law, shall 16. also perish without Law; having had a Law written V. 13: in their Hearts;* which is the same as saying that Vengeance shall be rendered to them that knew not God: for, as Tertullian saith, *it belongeth to him to punish those that know not God whom they cannot excusably be ignorant of;* when those that have sinned under the Law shall be judged by the Law, and they that have not obeyed the Gospel, shall be judged by the Gospel, in the like Proportion. This speciality of Causes argueth to me, that Original Sin,

which is one just cause of death, shall justly be alledged against them that have had no other cause of Condemnation in them but this; as against all Infants that have dyed, and have not had this Sin purged by the Laver of Regeneration, either in act or vow of the Church: But to alledge it against them that have lived to years capable to know God, and to obey the Gospel, and perhaps have by Baptism the forgiveness of that Sin sealed to them, seems strange to me, as it did to Dr. *Whitacre*; and as he knew not how to admit that any Man should be Reprobated for that Sin which is forgiven him, so neither do I that actual Sins should be alledged against a Man, and he be condemned for them, and that notwithstanding he should not have been Reprobated for them; since the sentence of Reprobation is the heaviest and most woful sentence that can be, as being that which draweth after it the Sentence of Condemnation, as the fourth Assertion at *Lambeth* saith. I conceive that the Sins for which the wicked are condemned at the last, altogether great and small, but especially their final impenitency and obstinacy in Sin,

*Cyg. Cant. Pag. 7.* Jude. v. 4. were the Sins for which they were written Reprobates before all days; else what needed this exactness of differencing the specialities of Causes? Or how doth it more burthen the guilty to hear of their several crimes, when they all were rejected in the common case of Mankind fallen, and from thenceforth unable to arise and amend, having neither Saviour to dye for them, nor Spirit to call them, nor Help to heal them; all which Reprobation hath excluded, and debarred them from, or these from them? God will overcome in Judgment, but not by pleading his Prerogative, or his Sovereign Power, or by putting Men to silence with his greatness, but by Justice and Equity; else Abraham was too bold to expostulate with God, *shall not the Judge of all the Earth do right?* nor would the Almighty offer

offer himself to be tryed, *Judge I pray you, betwixt Isai. 5. 3: me and my Vineyard, what could I have done more to my Vineyard, that I have not done in it?* He will convince the ungodly, and put them to silence and shame by their unthankfulness and stubbornness against his abundant Goodness, Patience, and Long-suffering shewed unto them.

Let me take my leave of the Ingenuous Reader, by leaving with him my doubt, and my resolution thereof, expressed in the words of the Grave Cardinal \* *Sadolet*, no carnal Man, nor enemy to Truth, so far as the light of his times permitted him to know it: he brings in this Objection; *' But we being ' born of a corrupted Original, are now by nature it ' self made to destruction, that those whom God passeth ' by, and doth not call unto himself, might have no ' just cause of complaint.* To this he answereth, *' But I conceive that in the future Judgment of the ' World, Christ Jesus who shall then sit in Judgment ' for his Father will not so pass sentence upon them ' whom he is about to condemn, as thus to pronounce, ' seeing you proceeded out of the corrupted ' loins of Adam, and have contracted the fault and ' guilt of your Parents, for this cause do I sentence ' you to Eternal Torments: He shall not pronounce thus; ' But what then shall he say? Go ye cursed into ' Everlasting fire, for when ye saw me an hungry, ye ' fed me not, &c. But these are not the common Sins ' of all Mankind, but the particular Faults of particular ' Persons, which shall be therefore specially objected to ' them, lest in that sharp Torment and Grief of Mind ' they should presume to beg Mercy of God, which ' themselves have denied to their poor Brethren craving it.*

\* In. Ep ad Rom. Pag. 132. Fol.

## C H A P. XX.

*An Abridgment of the whole Doctrine of  
this Book.*

THE doctrine proposed and defended in this Tract, hath the following foundation; *First*, Acts. 15. the words of St. James, *known unto God are all his* 18. *works from the beginning of the World*: *Secondly*, that Pl. 135. 6. of the Psalmist, *Whatsoever the Lord pleased, that did* Rom. 8. *he in Heaven and in Earth*: *Thirdly*, what St. Paul 29. affirms of God, that *whom he did foreknow, he did Predestinate*; and St. Peter's terming those to whom he writeth, *Elect according to the Foreknowledge of* 1. Pet. 1. 2. *God the Father*: *Fourthly*, that of the Apostle, *Blessed be God who hath Blessed us with all spiritual Blessings in Heavenly things in Christ, according as he hath chosen us in him, before the foundation of the World.*

To conceive aright of the order and manner of the divine Predestination in the mind of God, revealed unto us in the holy Scriptures, after our manner of understanding; it is necessary to consider something of the nature of God who did Predestinate; and something of the Nature of Man who was Predestinated.

Of the nature of God, chiefly in this matter, must be consider'd with humble Reverence, His *infinite Understanding* or *Knowledge*, his *just Will* and *sovereign Power*, and *Dominion*. His knowledge may be conceived of two sorts, that which is termed *Knowledge of Vision*, which is also called *scientia libera*, because it followeth some free act of the Will of God; or that which they name *knowledge of simple* or *mere Understanding*, which is also called his *natural Knowledge*.

ledge, because it is in God, who is of infinite understanding, before any act of his Will be supposed to have passed.

His *Knowledge of Vision*, or of *Sight*, is only of those things which either have, or shall have a being, and therefore this knowledge is after Predestination and builded upon it: for when Predestination hath Decreed what things shall be, then God by his understanding of Vision doth know them, as beholding them; seeing then this Knowledge is after Predestination is finished and concluded, it hath no place in the act of God Predestinating; neither can any thing that is under such Knowledge or Sight, be any cause or rule of Predestination: whence it appeareth, that in that of the Apostle, *whom he did foreknow, he did Predestinate*, such foreknowledge of Vision cannot be understood, seeing there Foreknowledge goeth before Predestinating, as Predestinating goeth before Calling, and Calling before Justifying. So that they speak improperly who use the terms of *prævisa fides*, for *fides præcognita*, in the Question, *whether Faith foreknown have any place in God's Predestination*. With this knowledge then of Vision, we have no more to do in this matter.

God's *Knowledge of pure or simple Understanding* is of the same things that are Predestinated to be, but before they were Predestinated, and of infinite things more besides them; all which it understood and compared together, before any thing was Decreed or determined to be. This knowledge is founded on God's Omnipotency, for he knoweth his own Power, and so it is of things but as possible to be, if he please to give them being; and he knoweth also by this his understanding, if he please to give them being, what will be their operations and effects, and what may flow or issue from them, either as they are natural Agents or voluntary: so by this means the knowledge

**Pc. 147.** *5.* knowledge of God ariseth to an infiniteness, and to be without number. But if it should be limited to these things alone, which have a being, and are within the circle of Heaven, or within the compass of the Ages of the World, the Knowledge of God should in a sort be finite, since these things though to us they be many, yet certainly they are finite.

Now the first act of Predestination was the choosing those things to be which now are, and the Decreeing to put them into being, and rejecting infinite other things, which God knew as possible as these, and which might have been, if it had pleased him. But of this Predestination of all things that are, and the rejection of such things as are not, our enquiry and dispute is not; but of Angels and Men that have a being, in what order and manner some were Predestinated to life, and some rejected. To which my answer is, that this was not done without that self-same Foreknowledge of simple understanding of this part of the World, Angels and Men, which was used in the Predestinating of the whole. That is to say, that God did understand,

1. That if it pleased him to create amongst other his Glorious works, some Creatures endued with reason, and of a free nature, they should be more fit than the rest for him to shew forth in them, his Wisdom, Goodness, Bounty, Justice, Mercy, Fidelity, and all his Glorious Properties; but it remained at his pleasure to create them or not.

2. That such Creatures according to their freedom would vary in their choices, some cleaving fast to Good, some declining to Evil; he knew this not only in General, and as possible, but particularly the very Persons, who would do either, if they were created and put to the Tryal; it still remaining at his Pleasure to create them, or  
to



to try them, or not, to permit or hinder any of them in their choices, which he knew how to do, if he would.

3. That of them whom he knew would forsake their first good Estate, if he permitted them, he might justly forsake some, and punish them for their Rebellion: or he could find means to restore them, and reconcile them to himself; but as yet he determined neither.

4. That it might be more justifiable and equal, not to spare Angels, but to shew Mercy to Men, as more frail and weak, as also deceived by Angels; which he left under consideration.

5. That if he should out of that Mercy, provide excellent means, sufficient to raise Men fallen, and to restore to them Power and Freedom to work like reasonable and free Agents, in the use of these means to their Salvation; among many, some would thankfully receive his Mercy, some ungratefully reject it, for the sake of the Pleasures of Sin. The very particulars he knew, of all his own Mercies in their several degrees and varieties, of all the Persons in their several conditions and Events: but still the determination of what should be done or permitted of all this, was as it were held in suspense.

6. That if he should condemn them, that had refused his many Mercies, and receive them to favour, who returned to him; he should do Justly to the one, and Mercifully to the other, and judge them all Righteously.

All these things, from the first to the last, from the beginning to the end of the World, with every particular circumstance, the same that now are under execution, being understood as under condition, and with supposition, if it shall please the Sovereign Lord to determine and decree to put them into being, and into act, were brought and presented to the  
Wisdom,

Wisdom, Counsel, and Will of God, to allow or amend, to approve or to alter, or to Decree and Establish them for ever; which after long and deep contemplation, (that we may still speak after our poor manner of understanding) it pleased the only wise God, and Lord of all, upon them to pronounce this mighty Word or Decree, *fiant, let them be so*. This frame, this order, these causes with their effects, these benefits, these Mercies, these Judgments, these Ends, Glory to some, Shame to others, let them be established and ratified to the Glory of the Divine Wisdom, Justice, Grace, Power and Holiness, said the Blessed and Eternal Trinity.

Thus the *Will* of God superadded to his *Knowledge* maketh the Decree of Predestination, which Knowledge or Understanding alone doth not. Of this *Will* of God we are further to consider an essential property, and a necessary distinction.

The property of the *Will* of God is to be free, absolute, independent, to procede out of no cause, but out of himself; insomuch as even his occasioned Will had liberty not to have taken the occasion. From whence it followeth that the things Predestinated cannot be causes or motives of their Predestination; neither are things Predestinated out of this conditional Prescience, or simply understanding that they might be such; for therein all things were known but as possible; and having no subsistence at all, but being as possible never to be, they could not be movers of God's Will to *Will* them. They are deceived therefore who think Predestination out of Prescience maketh God's Will to depend on Man's Will, or to be a conditional or uncertain Will; nay a Decree out of this Prescience of simple Understanding concludeth God's Predestination to be as absolute, free, certain and infallible, as his Omnisience is infallible, and his Will Free, and his

his Power Supreme; or as any other way or manner of understanding this Mystery can conclude it.

This distinction of the Will of God is that of *Damasen*, taken from *Chrysostom*, into his antecedent and consequent Will: The one, is his chief and Primary Will, proceeding out of himself, or out of his own Goodness, and therefore called by *Anselm*, the Will of his Mercy; the other, is his occasioned Will, or the Will of his Justice, as the case now standeth. Out of the first proceedeth all the good of Grace and Glory, which the reasonable Creature receiveth, also chastisements now grievous, but designed for Good; out of the second proceedeth all the Evil of punishment, and revenge that an offender suffereth or endureth. From the first of these floweth that part of Predestination, which is to Life; which Decreeeth to give those means and benefits, which the divine Understanding knows will be saving to such Men, if they be given them, which is the very *Decree of Election*. From the second of these floweth the other part of Predestination, which is to wrath; which Decreeeth to give only those means and benefits which God's foreknowledge understandeth will fail to be saving to some Men, through their extreme fault, and to inflict Death upon them for their fault, which is the *Decree of Reprobation*. Thus much concerning the Will of God.

The third excellency in the nature of God seen especially in his Predestination, is his *Sovereign* Rom. 9. *Lordship and Dominion*, called by the Apostle ἐξουσία, 22. whereby he hath Right and Power to dispose of his Creatures at his pleasure, without being accountable to any for his doings, which notwithstanding out of the Goodness and Perfection of his Nature, he regulates by his Wisdom and Justice. From this an answer is to be given to any that shall

ask a reason, why God allowed and allotted unto these Men the means which he foreknew would bring them to Glory, and settled the end, Glory and eternal Life upon them? And why he permitted any at all to perish, or why these rather than others, when he foreknew their ends would be unhappy through their own fault, when he could have remedied it, and have so disposed things, out of the Treasures of his Wisdom and Knowledge, that these also might have been saved, or others that are saved might have perished? Our answer to this, I say, must be founded on God's Dominion; that it was his high Pleasure to have his severity manifested, as well as his Mercy; his severity in the one, without wrong or injustice to any; his Mercy to the other, in bestowing on them his free and frank Bounty, as Lord of his own things. Thus when God, as the Supreme cause, disposer and ruler of all, was contriving and ordering how all things should be, we see it verified in him, that *he hath Mercy on whom he will, and whom he will he hardeneth*, by his granting to some those means which he knew would be salutary, and resolving to help those no further, whom he found would fail under sufficient help given them.

Here is to be seen that Mass or Lump of Mankind, out of which the great *Potter* made Vessels to Honour, and to Dishonour; namely, the whole race of Men, from the first Man to the last, under all circumstances accompanying every particular both on God's part, and also on Man's, known and considered by the natural and simple Understanding of God: for then they were as a lump without determined forms, capable of any change or amendment, according to the great Work-master's pleasure. For as God by his Sovereign Power maketh of the same Earth one piece Gold, another Lead, or baser

ser stuff; so of Mankind, he made some to Holiness and Honour, some he permitted to be Defiled and come to Dishonour: But with this difference, that there his own hand did all, as working upon dead and senseless matter; here he worketh upon a living and reasonable Creature, whose nature we must suppose to be preserved in God's working upon it. For in Comparisons, as there must be some likeness, so the differences must be observed, as the nature of things compared do differ, else nothing is more fit to deceive with, than a similitude. Thus much of the nature of God who did Predestinate; Let us now consider the nature of Man who was Predestinated. It pleased the most wise and omnipotent Creator, amongst other his Glorious works, to conceive one more admirable and excellent than the rest, to subsist of a mixt and compound nature, of Spirit and of Flesh: By the Flesh, inferior to the Angels; by the Spirit, superior to beasts, to whom he might say, *Be not as the Horse, and as the Mule that have no Understanding*; for he would make him a reasonable Creature, and so a free Creature, not in such a manner free, as to be under no Superior, or to be absolute, self-sufficient, and independent on any other, for this belongs only to God himself; but so that in such things as he should Will or Nill, the nature of his Will should be free, and at liberty to choose, or refuse this or that, to be Master and owner of his own acts, to be thereby capable of righteousness, or of Sin, of doing Good or Evil, of Obedience or Disobedience; and thence a subject of praise or punishment, of bounty or Justice, which no creature could properly be, that is not free in Will, and loose, and at liberty from all kind of necessity.

This perhaps may be said to be true of the first Man *Adam*, in his Creation; but since his Fall,

that freedom of Man is to all kind of things decayed, and to things Spiritual utterly lost: which being granted, yet this is to be added, that God who knew and permitted this fall and loss, knew also how to provide, and prepare the Graces of his powerful Spirit, for restoring and supplying what was lost; and how to give a new commandment, or make a new Covenant with Man fallen, fit and proportionable to the impotent will of Man, and to those Graces of his Spirit, which he would be ever ready to supply, either preventing Man, or working in him, or assisting, protecting and preserving him, as need should require: So that this noble Creature still might hold and keep the Place and rank of a free Agent. For we may not think that the Wisdom of God made such an one to shew him to the Angels, and to the World, and ever after to have banished him out of the World; or to have admitted so notorious a defect in this Universe, that there should not be found in it, the noblest nature of things here below, above a day or two, in the very infancy of the World; and ever after, Men should all either be necessarily Evil, or necessarily Good, as the *Manichees* supposed: seeing God created Man to be the Subject of his righteous Judgment. The old saying therefore must be remembered; *If there be no Grace from God, how shall God save the World? If there be not Freewill in Man, how shall God Judge the World?* Grace is to be defended so, as not to subvert the Freedom of Man's Will, and the Free-will of Man is so to be defended, that we do not evacuate the Grace of God.

To conclude with uniting the consideration of these two natures together, of God and Man, in our conceiving the order and manner of Divine Predestination; Seeing the nature of a free Creature is the Subject and Root of most of the contingencies in the World, and the natural knowledge of God,

God, or his simple Understanding, is the infallible foreknower of all future contingencies, even conditional, if God please to create such a free Creature. It followeth from hence, that a just Decree before all time, determining what shall become of every Free-creature in the end of time, cannot possibly be conceived by us to have been made, but as proceeding from that infallible Foreknowledge of every Man's works, which is in God; since he *will render to every Man according to his works.*

And again, because the same Decree doth procede from a Sovereign Lord whose Will is absolute, who will be debtor to none, but will have all debtors to him; it followeth again, that the Foreknowledge out of which the Decree procedeth, can be no other, after the manner of our conception, than that of God's natural, and simple Understanding of things, when they were but as possible before any Decree was made, that they should be Created or come into being. To which knowledge when the omnipotent Will of God adjoined it self, an infallible and unchangeable Decree was made, that things should be such as they are now, necessary or contingent, means or ends, causes or effects, such as foreknowledge had apprehended and understood them: So that the Salvation of every Man who is saved, is from God; and the perdition of every Man that perisheth is from himself. To God only wise, the Gracious and Righteous Lord, be all Honour, Glory, and Dominion for ever, *Amen.*

*Sufficiant quæ dicta sunt. nec enim oportet, quod dici solet, universum exhibere mare cum qui velit discere, quoniam aqua ejus salsa est.*

Iren. Lib. 2. Cap. 34.

## C H A P. XXI.

*An Analysis to the Seventeenth Article of  
the Church of England.*

**T**O make manifest how perfect a consent the fifth Opinion hath with the confession of the Church of England in the seventeenth Article, which is of *Predestination and Election*; and to shew who are worthy to be accounted Heterodox from the Church, I most humbly crave leave to Analyse and Explicate the said Article.

In doing whereof I desire the judicious Reader to consider with me three things; *First*, the *Scope and Intent* of the Article; *Secondly*, the *Parts and Paragraphs* with their connexion; *Thirdly*, the *Lowest and Particular Terms* in every Part, and that in their Literal and Grammatical sense, as we are commanded by his Majesty's Declaration, and according to those places of Scripture, from whence the Terms are taken so Religiously, that nothing could be better.

The *Scope* of the Article is; *First*, to establish an unity of Doctrine in the high point of Predestination and Election, among the Members of the Church; *Secondly*, to direct them in the right use of this Doctrine, and to prevent abuses.

The *Parts and Paragraphs* distinguished to the Eye in most Editions are two; the *first*, from the beginning to these words, *they attain to Everlasting Felicity*. This hath respect chiefly to the first end, the Establishing of the sound Doctrine of Predestination: The *Second* beginneth at these words, *As the Godly consideration*, &c. and reacheth to the end: this hath respect chiefly to the second; to  
direct



direct the Church in the right use of this Doctrine, and to avert abuses and scandals.

The *Lowest* and *Particular Terms* will come to be considered in their own Places, as they lye in every Paragraph.

The first Paragraph hath two branches; the Definition of Predestination, and the description of the Execution and Manifestation thereof.

The Definition is set down in these terms; *Predestination to Life is the Everlasting purpose of God, whereby (before the Foundation of the World was laid) he hath constantly Decreed by his counsel, secret to us, to deliver from Curse and Damnation those whom he hath chosen in Christ out of Mankind; and to bring them by Christ to everlasting Salvation, as Vessels made to Honour.*

Here are two things to be considered; *the thing Defined*, and the *Definition*.

The thing Defined, is *Predestination to Life*; which Term admits, that there is also a *Predestination to Death*, or *Reprobation*, tho' the Article saith nothing expressly of it; we are not therefore to conclude, that the composers of it thought that God had Decreed nothing what to do with wicked Men, or had not a purpose to Glorify his Justice in them, or were not certain in his Knowledge, who and which they would be: nor may we think that the Church shunned to touch upon that string, as harsh and unpleasant; for the Doctrine of Reprobation rightly understood is as profitable to drive Men from the ways of Wickedness that lead to Perdition, as the Doctrine of Predestination is to draw Men into the way of Righteousness: but the reason why the Article saith nothing directly of *Predestination to Death*, or *Reprobation*, is because it is easily understood by the contrary, whereof the Article saith so much. For if Predestination to Life be the purpose of God to deliver from Curse; then Predestination to Death must

must be the purpose of God not to deliver from Curse and Damnation those whom he hath not *found in Christ*, but to cast them into everlasting Fire, as Vessels to Dishonour.

The Definition followeth; that *Predestination to Life is the everlasting purpose of God, &c.* Here I crave leave for clear understanding of it, to sever and put asunder the essential parts of the Definition, from the Adjuncts and ornaments that are annexed to every essential part; to make every part more compleat; perfect and comely.

The substance of the Definition is this, *Predestination to Life is the purpose of God to bring to Salvation those whom he hath chosen*: which containeth three things; *First*, an inward act of God, his *Purpose*; *Secondly*, an outward act or end purposed, *to bring to Salvation*; *Thirdly*, the Subject upon which his purpose settled that end, *those whom he hath chosen*: To every one of these there are several Adjuncts, making them more full;

Of the first it is said, that it is an *everlasting Purpose, before the Foundation, &c.* that it is a *Purpose whereby he hath Decreed*; so it is a Decree as well as a purpose; that what had been resolved on in it was *constantly* so Decreed; that it was made *by his Counsel*, and therefore a wise Decree; by his *own Counsel*, and therefore a free one; that it is *secret to us*, an hidden purpose, *nobis quidem occulto*, saith the Latin Article; all which inform us of the Nature of this Act of God.

The second, or end purposed; *To bring to Salvation*, hath these Adjuncts or Amplifications,

1. The State from whence they are brought; from Curse and Damnation; *To deliver from Curse*.
2. The means by whom they shall both be delivered from Curse and Damnation, and brought to Salvation, that is, by *Christ*; which is illustrated by

by a similitude out of St. Paul, as Vessels made <sup>Rom. 9.</sup>  
to Honour. <sup>21.</sup>

To the Subject upon whom the purpose setteth the end or thing designed, the *Chosen*, it is added, that they were *Chosen in Christ*, and that they were *chosen out of Mankind*.

Thus you have the essential parts of the Definition, and the Adjuncts to every part, which I separate, not as if the Adjuncts might be spared in the Definition, but only for the clearer contemplation of them being severed and singled one from another. But if I take these again into consideration, I must join to every one of the three Principals his accessories also, as I have laid them out.

Some may be apt to imagine me obliged to begin with the first thing named in the Definition, *The everlasting Purpose of God*: but I can give a reason, why I must do otherwise; for in the Logical and Grammatical construction of the Article, there is here expressed one higher, prior and eternal act of God, viz. *to have Chosen some out of Mankind in Christ*, before the other act of his purpose or Decree, *to deliver from Curse, and to bring to Salvation those whom he hath Chosen*: for though in truth both these be Coeternal, yet in order of nature, after our manner of Understanding, and by the words of our Article, one is before the other; *choosing in Christ*, before purpose *to bring to Salvation*: for the purpose is *to bring to Salvation those whom he hath chosen*, saith our Article; which is agreeable to the words of St. Paul, that *Purpose is* <sup>Rom. 9.</sup>  
*according to Election*: but that which is according <sup>11.</sup>  
to another, is after that according to which it is framed. So if we shall place things according to due order, and of order is our Principal enquiry, Predestination to Life may be thus defined; *God's choosing of some in Christ out of Mankind before the foundations of the World were laid, and his everlasting Purpose*

*Purpose to deliver them from Curse, and to bring them to everlasting Salvation, by the same Christ, in whom they were chosen. And I appeal to any reasonable Man, whether this change doth offer any violence, or wrong to the words of the Article.*

Now in good time cometh this Term, *Chosen in Christ*, first to be examined, as that wherein lyeth the issue of this controversy, whether Christ was considered in the very act of Choosing his Elect? And full well did the Article keep the words of the Apostle, that whosoever hath the Apostle, if that were not enough, he may be sure he hath the Article also for him. Let us try out therefore the

Eph. 1. 3. meaning of the words of the Apostle: *Blessed be the God and Father of our Lord Jesus Christ, who hath Blessed us with all Spiritual Blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the World, that we should be holy, and without blame before him in Love.*

4. *πῶς ἡμεῖς ἐν Χριστῷ*

To take from *Arminius* the envy of his interpretation, hear what *St. Chrysostom* long ago wrote upon this place; *That which he, the Apostle, saith, is of the same import, as if he should have said; by whom he Blessed us, by the same he hath also Chosen us. And a little after, what is the meaning of, he hath Chosen us in him? According to Faith to be had in him; this he did before we came into being, or rather before the foundations of the World were laid. The Commentary ascribed to St. Ambrose thus writeth upon the Epistle to the Ephesians; "according as he hath chosen us in him: God foreknewing all things, knew who would believe in Christ, as the same Apostle saith in the Epistle to the Romans; whom he foreknew, he hath also called, not of the Jews only, but also of the Gentiles. So in the opinion of these Fathers, as Purpose is according to Election, so Election is according to*

Rom. 8.

29.

—9. 24.

Fore-

Foreknowledge of Christ and Faith in him. And this was the common sentiment of the Fathers before St. *Augustine*, although they were not ignorant of the Grace of God, nor of the Superiority and Power of it, over all the infirmity and unworthiness of Man.

But to let pass Authorities; consider we, *Secondly*, the Text it self; God, saith the Apostle, *hath blessed us with all Spiritual blessings by Christ*; but that Election is a *Spiritual* blessing, not only our Article confesseth, when it saith, *they that are endued with so excellent a benefit of God*, &c. but also the Apostle, who maketh it the Prime, the Pattern, and the leading Blessing, by saying; *he hath Blessed us with all spiritual Blessings*, according as he hath chosen us *in him*: so that this is the chief and exemplary Blessing, *to be Chosen in Christ*; as to be justified in Christ, to be Sanctified and Glorified are following Blessings imitating the first. And if we were Elected without respect to Christ, then have we one spiritual Blessing, and not the meanest, but the first and the greatest, and not from, or by Christ; contrary to the Apostle, saying, God hath Blessed us with *every spiritual Blessing, in Christ*. Christ is therefore not only the Head of the Elect, but also the fountain and foundation of Election: God not chusing Christ for an Head, until he knew his Members, and together with him choosing them: else this great Grace and Benefit of Election shall flow out of some other fountain than Christ.

We may observe that whereas some interpret these words, *he hath Chosen us in Christ*, by, *he hath appointed us to Salvation to be obtained in, or by Christ*: applying Christ to our obtaining Salvation by him, and not to our Election and Choosing; our Article despiseth this interpretation, when it plainly severs these two, and preserveth them both distinct, *to choose in Christ*, and *to bring to Salvation by Christ*; so that

Christ is as well respected in our Election, as in our Justification and Glorification, which are things obtained for us by Christ. If therefore Election be a *Characteristick of Verme*, as *Chrysostom* saith on those words of St. Paul, *who shall lay any thing to the charge of God's Elect?* All that vertue which the Chooſer did approve, was from Christ, in whom he accepted those whom he found in him, not from Faith, not from Works, but from Christ; as it is in the cause of Justification.

If it be objected, that by this the Election of God is quite taken away, and his Justification is only left him; for to take believers is an act of Justice, and not of Choice: I answer, that Election and Justification differ not in this; that Faith in Christ is requisite to Justification, but not to Election: but their distinction from each other lieth in a difference of time, though in both Faith in Christ be requisite. The difference in time is this; the one hath place whilst the Decree of God is yet passing; the other, when the Decree of God is past, and gone out. While the Decree was in making, or was not yet determined, that which did conclude and determine it, was Choice and not Justice; for then God is said to have Chosen believers in Christ, because when things were under deliberation and consultation what should be done, Choice had place, and swayed all. But after the Decree is pronounced and established, when God beholdeth a believer as a thing that will infallibly be, then he properly justifieth, not Electeth him: for his Election is already upon the infallibility of God's Foreknowledge, and the immutability of his Will. And this difference only observed, the Doctrine of our Election in Christ doth strongly confirm our Faith of Justification and Salvation by Christ, as our Article saith afterwards. And our justification by Christ doth much enlighten and clear the Doctrine of our Election

Election in Christ, according to the three *Hypotheses* of Melancthon.

1. *Judicandum esse de Electione ex Evangelio.*      *Loco de*
2. *Totum numerum Electorum propter Christum e- Prædest.*  
*lectum esse.*
3. *Non aliam Jæstificationis, aliam Electionis esse*  
*causam.*

Thus much of the first Addition to *Chosen*, chosen in Christ.

The second adjunct unto *Chosen*, is that they were Chosen out of *Mankind*; by our *Article* then, all *Mankind* was not Chosen, but some out of *Mankind*; but all *Mankind* was considered in the Omniscience of God, from the first Man to the last; for he that chooseth out of all, must weigh and examine all. Out of *Mankind*, not out of *Angels-Kind*; for seeing the Election is in Christ, and Christ took not hold of the nature of *Angels*, but of human Nature, the Election must be out of *Human-kind*, as taken hold on by Christ: Christ being provided and preached to *Human-kind*, as one *Mediator between God and Man*, the *Man Christ Jesus*, who for us *Men*, and for our *Salvation* came down from *Heaven*, and was *incarnate*.

Lastly, if it be *Human-kind*, out of which the Election is made, it must be distributed into two parts; either as found in Christ, or as found out of Christ, because the Election is in Christ, and therefore made out of *Mankind*, as having something to do with, or some relation to Christ: for if God in his *Predestination* had bent his consideration unto the *Mass* of *Mankind* innocent and uncorrupted, there had he found no *Man* Reprobable, all being such as his own hand had made them; if to the *Mass* of *Mankind* fallen and corrupt, there had been found  
no

no Man Eligible, all being under the Curse: but considering Mankind as under Christ, who should dye for it, and should be preached to the World, there he found some Eligible, *viz.* such as laid hold on Christ by Faith; and some Reprobable, who being Sinners received not the Saviour that would be sent to deliver them from Curse and Condemnation. And thus much for the first act of God in the order of nature, tho' the third thing mentioned in the letter of the Definition, *those whom God hath Chosen in Christ out of Mankind.*

Now I come to the first thing in the letter of the Definition, but the second act of the mind of God, touching them whom he hath Chosen, *viz. his everlasting Purpose*, and Decree what to do for them, and how to do it: and first let me treat of the Principal, the purpose it self, then of the additions and properties of this Purpose.

The *Article* calleth it the *purpose of God*, and not of Man, and that rightly; for every thing that is read, tho' in antient \* *Fathers*, is not rashly to be embraced. This expression is St. *Pauls*, τῷ Θεῷ *προέθεσις*, where we need not say that it is ambiguous whether τῷ Θεῷ belongs to ἐκλογὴν or to Πρόθεσις, since it truly and undoubtedly belongs to both. *προέθεσις* may signify two things; *first*, the same that ἰδέα, *Type* or *Archetypus*; the plot, form, or frame of all things, according to which all things that now are, were made and wrought by God, it self being first

\* Many of the old Commentators by *προέθεσις* understood the resolution, determination or choice made by Man, when the offers of the Gospel were tendered unto him;

Οἱ καὶ οἰκισαὶ *προέθεσις* γινόμενοι κληταί. Oecum.

Ὡς *προέθεσις* τῇ *προέθεσι*, τέτυκτο *προέθεσις*. Theodor.

Κλητὸς δὲ γίνεται ἄνθρωπος κατὰ *προέθεσις* ταῦτα καὶ οἰκισαὶ *προέθεσις*. Theophylact.

wrought



wrought, that is, devised and contrived, and set in order by him. The Understanding of God is the seat and subject, in which this plot and frame is described, and as it were written; as the plot of an Architect is drawn, and set out in paper, or in the sand, for the help of his weakness, that he may see with his Eye, a Model of that which was in his Mind, and in time, it may be, should be raised and builded up by him.

Thus seems St. Paul to use the word, when he saith, the various Wisdom of God is known to Angels by the Church, *καὶ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ὁ Χριστὸς Ἰησοῦς*; where this expression *Εph. 3. n.* *καὶ πρόθεσιν* implieth that a pattern was followed, and this *ἣν ἐποίησεν* saith the pattern was made by God himself in Christ Jesus: God doing nothing without the Son, being the Chief piece in the frame. Secondly, this word *πρόθεσις* may signify the Purpose, Decree, Determination and Resolution of the Will of God, to execute, and to put into being the things whereof the Plot which is in his mind is the Pattern. Thus St. Paul taketh it, when he joineth Purpose and Grace together; *who hath saved us, and called us with an holy Calling, not according to our Works, but according to his Purpose and Grace, given unto us in Christ Jesus, before the World was*; Or the purpose of God consisteth of both these together, the Counsel, and the Decree of God intending those things, the order, course, and form whereof he hath first in his Mind and Power, and afterwards in his Will.

So that I may say with *Orsinus* on *Isaiah*, the *Issue* of things exactly answers their Pattern, the counsel and foreknowledge of God; or as St. Paul would express it, *all things come to pass according to, all things do, and fulfill the purpose of God*. This purpose

pose is about ends and means to those ends, and all circumstances accompanying them, both in things of the order of nature, and of the order of Grace, and about those things God will do himself, and those things he will permit the creature and all secondary causes to do.

And altho' in the whole Frame or Plot there are two parts, or two ways; one that leadeth some to Happiness, and another wherein some go to their own destruction; and tho' the purpose of God runs upon them both, as being not without his Counsel or Will; yet in *St. Paul* that only which is the way to Happiness to some, as the more worthy and desirable part, is called *the purpose of God*. And as in his Foreknowledge, altho' the wicked are not unknown to God, he not being ignorant of the Men, and of their works; yet only the Faithful and the Elect are named and called *those whom he Foreknew*, because in them he is pleased and delighted: So in purpose, that part only of the Divine disposition which bringeth unto Happiness is called *God's purpose*, because he delighteth in the Good of his Creatures, and hath no pleasure in their Death and Destruction, which is of themselves, and not of him, tho' adjudged by him, and Decreed upon their Rebellion. And this may suffice for the opening of this Term, *the Purpose of God*.

As for the adjuncts added by our Article to Purpose, as *the everlasting Purpose* &c. they are so clear, that they need no further explication, than was before made in the Analysis: only the last clause, *By his counsel secret to us*, I would have reserved and kept in mind to prove that doctrine which I delivered in the eighteenth Chapter of the third part of this work, *viz.* that altho' there be revealed to us some hopeful signs of our Election and Predestination, as the next branch of this Paragraph witnesseth; yet the very certainty of our Election or Pre-

Predestination is a secret hidden in God, and in this Life unknown to us.

Come we now to the end purposed by God to his chosen, viz. *to bring them to everlasting Salvation*: this is the end which Predestination intendeth, as that which decreeth a perfect work, and leaveth not the issue uncertain, or contingent unto God.

To this is added in the Article, the state from whence Men are brought to Salvation, *from curse and damnation*, from which they are *delivered*; And the means by which they are both delivered from Curse, and brought to Salvation, and that is, *by Christ*: and lastly there is an illustration, *as Vessels made to Honour*. Out of these words, *to deliver from Curse*, is rightly collected by \* Robert late Bishop of Salisbury, that the Church of England doth acknowledge them, *whom God hath Chosen in Christ, to be freed from Curse and Destruction*; and that it is only a private Opinion, not the publick Judgment of the Church, *whatsoever hath been otherwise, by some, inconsiderately written*; among those *some*, are no meaner Men than Dr. Whitacre, and Mr. Perkins, who tho' they claim this Article, as speaking on their side; yet, in the judgment of this learned Bishop, they have written *inconsiderately and otherwise* than the Church. The Article then hath not been understood, and so it may not yet be fully apprehended by very great Men: for likewise out of this, which our Article saith with the Apostle, that our *Election is in Christ*; Dr. † Carleton, late Bishop of Chichester, well collecteth, that this *counsel of God had respect unto the corrupt Mass of Mankind*; for, saith he, *the benefit we have by Christ appeareth not in the state of innocency*. And the said

\* Abbot, de Persever. Sanctior. in Præfat.

† Against the Appeller, viz. Mr. Mountague, Pag. 10.

Reverend Bishop disputeth earnestly against them that teach Predestination to be a separation between Men and Men, as they were found in the Mass of Mankind uncorrupt; which is the doctrine the *Appealer* so much inveighed against, as contrary to our Church in the seventeenth *Article*. It seems strange therefore that the Bishop should be so severe against the *Appealer*, with whom himself concurrerth in the condemning of the same Novelty. But more strange it seems to me, that out of those words, *Chosen in Christ*, he could collect the fall of Mankind to be presupposed by God, before the counsel proceeded to Election; and could not as well collect, that Christ himself was presupposed to be sent into the World, to be preached, to be believed on, or refused, before God proceeded to Elect or Reprobate Man. Seeing the first is collected more remotely, *viz.* that the gift of Christ supposeth Sin, and a Curse from whence Men had need to be delivered by a Saviour: But the second is expressly affirmed by the Apostle, *he hath Chosen in Christ*. And so it may immediately be collected that we were Chosen, not to Christ, as to be sent, but in Christ supposed as sent, and we found believers in him: seeing the foreknowledge of God did as well understand the issue and success of Christ preached in the World, that he would be the occasion of the rising of many; and of the fore fall of many others, as it understood the issue of the Creation of Man, of the Commandment given, of the Tempter permitted, that it would be to the fall and corruption of all Mankind.

Sect. 1. p. 2. It is very true which the Bp. of Salisbury saith, that God looking upon the Mass of Mankind defiled with Sin, and guilty of eternal Death and Damnation, did there see a convenient opportunity of unfolding and manifesting the depth and riches of his Wisdom, Justice, Mercy, Power and Providence, that the great-  
 6 of

‘ *est Glory, and the Praise of the most illustrious Vertues might redound to him.* But how was he to manifest all these? The Scripture saith by *sending his Son to dye for the World*, for therein are all these riches opened. But that he saw a fit occasion to open all these by *separating some out of that universal Perdition, whereby all to a Man were doomed by like sentence to eternal Death*, the Scripture no where saith; and he himself that saith it, dares not do it, without qualifying it by inserting, *that the Son of God interposed at the making of that separation*, and that God separated *such as he willed in him*.

It clearly appears that the separation of Man was not made upon the view of Mankind corrupted, no more than upon the view of the same uncorrupted, but upon Christ interposing himself; God separating such as he willed in him, and he willed such as believed in him. This is well expressed by *Aleſius*; ‘ *when the Son of God foresaw that Mankind would by Sin plunge themselves into endless ruin, he became a supplicant for them to the eternal Father, and prevailed with him to give all those to him, who would believe on him; that he might rescue them from the Tyranny of the Devil, and everlasting Death.* Here we see the Son interposing; nor did the Father then, or ever, deny him what he asked, but made good what he afterwards declared by the Psalmist, *Ask of me, and I shall give thee the Heavens for thine inheritance.* Christ then by his intercession hath obtained all that believe in him to be given to him, that he might deliver them from Curse and Damnation, and bring them to eternal Life. They are not then delivered by their Faith or Works, but thro’ Christ’s favour with his Father.

The last thing in the Definition is an Illustration; the Predestinated to Life are accounted

Rom. 9. *as Vessels made to Honour.* This is taken out of  
 21. St. Paul, where you shall find the *Vessels made*  
 v. 23. *to Honour*, to be also called *Vessels of Mercy*; and  
 v. 22. the *Vessels made to Dishonour*, called *Vessels of Wrath*;  
 but Mercy and Wrath do both presuppose Sin. So  
 far wide both from the Apostle, and our *Article*,  
 are the defenders of the first Opinion. The Que-  
 stion then is, what Sin it is which is presupposed?  
 whether Original Sin, or Sin against Christ. It  
 seems by the Apostle, that *Vessels of Wrath* were  
 v. 22. such as *God endured with much Long-suffering*, which  
 being despised, he then shewed his Wrath and his Pow-  
 er over them, which argued their Sin to be Impeni-  
 tency. And *Vessels of Mercy* to be such, in whom  
 Eph. 1. 6. he *maketh known the riches of his Glory*; but this is  
 7. done in Christ above all; the visible Church of  
 2. Tim. 2. Christ is the great house wherein are Vessels, some  
 20. to Honour, and some to Dishonour. But the whole  
 ninth Chapter to the *Romans* deserveth an especial  
 elaboration, that together with the whole, the si-  
 militude of the Potter and his Lump, and his Ves-  
 sels might be fully cleared. The sum of it is, that  
 whereas the Salvation of all those that are saved,  
 and the Perdition of all those that perish, is and  
 ought to be referred to the will of God, to his  
 Mercy and Love to whom he will enlarged, and  
 from whom he will restrained; and there is no re-  
 sisting nor complaining against this will. That there-  
 fore God and his will is to be considered, as it is  
 by the Apostle, as the universal and supreme Cause  
 of all things, and as the general Mover, Governor  
 and Disposer of them, thro' whose understanding,  
 judgment and allowance they have all passed, and  
 might have been otherwise disposed, and other e-  
 vents have proceeded out of them, if God had so  
 willed.

And again; the supreme Cause, as such, must  
 not only be considered as the chief and prime Agent  
 of

of things, or as alone doing all, but as permitting other Created natures to use their properties, faculties and freedoms, and governing and applying them to such ends and uses, as his Wisdom, Justice, Mercy, and Dominion judge fit, Holily, Righteously, and as becomes his Nature. God therefore in contemplation of those works, which he himself would do, and of what his Creatures of free nature, would do if he permitted, conceiving the issues would be diverse, some Good, some Evil, out of his own sovereign Pleasure and Power, confirmed and ratified by an immutable Decree those issues, and their free causes, whereby he prepared some Men to Glory, some Men to Destruction, as unto ends; their own acts intervening as well as his. And tho' God could have mended or altered any of his own works, so that any of his Creatures should have had other Issues, and knew that letting things go thus, the greatest part of the mass or multitude of Mankind would fall into Perdition, and but a few in comparison would be transmitted to Life and Glory, yet he would not, but rested in this purpose with as much blameless liberty, as the *Potter* hath, who makes of the same Lump of Clay Vessels for honourable Uses, and Vessels for viler and baser Uses. And altho' the *Potter*, as a Man, and the Owner of the Clay, appears to have a very immediate influence on it, and there come but little between his Will and Power, and the uses and ends to which they determine the Clay, perhaps only the inaptness of it to an end, which he could mend if he list, by cost and labour. Whence the *Potter's* power seems very great, and absolute; and tho' many more things come between the will of God and the end of his Creature; yet it is most true that such is the infinite Knowledge, Wisdom and Power of God, that his Will more certainly determines the end of Creatures, than the *Potter's* Will that of his Clay.

Those

Those then whom God chose in Christ, and Decreed to bring to Salvation by Christ, upon supposition of his own acts in giving Christ and his Spirit unto them; and upon supposition of the acts in receiving Christ, and obeying his Spirit, these are Vessels made to Honour. And again, those whom he rejected, and decreed to bring into everlasting Destruction, upon supposition of their acts in despising his promises, and abusing his benefits given unto them, those are Vessels made to Destruction. There is a necessity of such suppositions here, because the Mass of Mankind, is not like unto the Mass of *Potter's* earth, rude, reasonless and senseless, but is a free Creature, whose nature is by the Ordinance of the Creator, to work out, and to procure to its self its own end, Good or Evil; Good, by working according to God seeking that good to Men, or Evil, by declining from, or forsaking God in his Work, whence losing Good, it falls into Evil. But because God was able to have altered or amended the whole, or any piece of the Mass, which perhaps the *Potter* is not always able to do in his Mass, therefore God must needs be acknowledged to have a more excellent Power over Mankind his Mass, than any *Potter* hath over his Clay to make Vessels to Honour and Dishonour. Whereby at last all is resolved into the will of God, but as it is the supreme and universal Cause which doth allow all inferior Causes to move, and work according to their natures; which workings and movings \* he orders and applies to his own Glory of Justice, or Mercy, as seemeth agreeable to his Will. Thus much for the first branch of the first Paragraph, viz. the Definition of Predestination to Life.

Now followeth the second branch, which is a

\* Vid. *Epiphan. Hæres. 64. Contra Orig. p. 246. & Hieron. Hebdiz. Quæst. 10.*



description of the execution, or manifestation of our Predestination to Life; which is expressed in these words, *wherefore they that be endu'd with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season.* This seems to be an imitation of St. Paul, and is a good explication Rom. 8. of him; saying that he tyeth the links together 29. 30. one unto another by a repetition or replication, *Those whom he foreknew, he did Predestinate; and whom he did Predestinate, them he also called; whom he called, he also justified; and whom he justified, he also glorified.* Our Article uniteth all the latter in the first, as so many effects of one cause, and implyeth the connexion of one of them to the other, only by the order of their enumeration, saying thus, *they that be endued with so excellent a benefit of God; which is as much as, they that be Elected by Christ as foreknown, they be called, they be justified, they be glorified:* so that the imitation agreeth well without any material difference. But the Explication our Article maketh, appeareth most by the Additions, which it putteth to St. Paul.

1. As first, instead of *whom he foreknew*, it calleth the Predestinate, *those that be endued with so excellent a benefit*, with reference to the foregoing Definition.

2. That it esteemeth this *excellent benefit*, the fountain and the cause of all spiritual Blessings that follow in the Article, viz. *Calling, Justifying, Glorifying*; for it saith, *wherefore they that be endued with so excellent a benefit of God are called.*

3. That to St. Paul's words, *called according to purpose*, the Article addeth, *by his Spirit working in due season, and they through Grace obey the calling.* By which two additions the Article declareth what *calling according to purpose* is, viz. *when God's Spirit worketh in calling*, and not the outward word alone;  
and

and *when by Grace that calling is obeyed*: for these two are in the course and plot approved by God.

4. When to St. Paul's justified, the Article addeth, *they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus Christ, they walk religiously in Good works*: these are added as so many effects of our Election originally, and as so many effects of our Justification, and as so many pledges and signs of our future Glorification; for upon this is concluded, that *at length by God's Mercy they attain to everlasting felicity*. Out of this declaration which the Article maketh of the execution and manifestation of Predestination, there be four things especially to be learned.

First, that the Article intendeth the same thing which \* Melancthon says St. Paul intended, namely, *The whole order and course of God's proceedings in the forming and perfecting his Church*: to the end that our Faith of eternal Salvation by Christ might be established and confirmed, since God hath contrived the whole course whereby he will build his Church, that is, whereby he will have on Earth a chosen Generation that shall inherit in Heaven everlasting Felicity. And this we may certainly believe, because the Knowledge of God which is infallible, his Purpose which is unchangeable, his Calling according to purpose which cannot be frustrated, his Justifying which cannot be controuled, and his Glory which is invincible, are all found in this order and course here set down. Besides the Scripture faith, *The counsel of the Lord standeth sure, and the thoughts of his heart to all generations*.

Secondly, whereas in this Chain is there one Link, which is put not only as the first in order,

\* *Totum ordinem complecti voluit, quo Ecclesia condita est à Deo. In Rom. 8, 29. 30.*

but also as the cause and fountain of all the rest, which are not only tyed to it, but derived from it; namely, *the excellent benefit of our Election, and Predestination in Christ, which was given unto us by God, and settled upon us by his purpose before the foundation of the World*, from whence do flow all the lower blessings of Calling according to Purpose, Justifying, Glorifying, as effects and issues out of the first and highest. Therefore we are bound, saith St. Paul, *to bless God the Father of our Lord Jesus Christ, who hath Blessed us with all spiritual Blessings, with Calling, Justifying, &c. according as he hath Chosen us in him before the foundation of the World, that we should be Holy and Unblameable before him in Love.* For the latter Blessings respect the first, not only as a pattern, but as a fountain and root of them all. Now if it should seem strange that those should be the effects of Predestination, and yet be foreknown before Predestination, according as St. Paul setteth Foreknowledge before Predestination, and Calling after it, as the effect; this doubt is cleared by remembering, *First*, that the *Foreknowledge* that St. Paul speaketh of is only that of *simple Understanding*, which is not in it self the cause of the being of any thing, but only proveth a thing possible, or future, on condition that God wills its being; and by remembering, *Secondly*, that the Will and Decree of God, wherein Predestination properly consisteth, is only the cause why any thing cometh to act, and into being absolutely, God willing it indeed to be after that manner, as he knew it might be, before he willed it to be. By this it is plain that the things which were the objects of the understanding foreknowing them first as possible, are afterwards the effects of the Will of God, when they are commanded by a Decree absolutely to be, and to come into act: the Knowledge of God being unto him as a light and a guide; but his Will being unto us.

2. Tim. 1.  
9.

Eph. 1. 3.  
4.

the Fountain of all our Good, and the ground of the duties of Thankfulness.

*Thirdly*, whereas the lower links say, *whom he Predestinated, he Called, &c.* we learn from hence, that the ministry of the Word, whereby the holy Ghost calleth, Justifieth, and Sanctifieth the Elect people of God, chiefly intendeth the execution of

Eph. 4. 12. Predestination; according to St. *Paul*, that *Pastors and Teachers are given for the perfecting of the Saints; for the work of the Ministry, for the edifying of the body of Christ.* Whence \* St. *Augustine*, he therefore *Glorified none but those whom he Predestinated, Called, and Justified.*

This may seem contrary to the general *φιλανθρωπία*, or love of God to all Men, which is also the Fountain of the general Promise of the Gospel which calleth all. And hence some do teach that Grace flows from God by two fountains; by the way of preaching, or by the way of God's purpose. But it is certain that the Graces which come from God by way of Purpose, come also by the way of Preaching, and no other way without Preaching. But this is reconciled by St. *Paul*, laying down God's Foreknowledge as the link of this Chain, that leadeth and guideth all; for tho' the general Love of God be the Fountain from whence the Preaching of the Word, Calling and Promise of all Grace do procede, even to the very Elect; yet it being impossible for God to be ignorant, or not to know the success of the word Preached, or of his Callings, or of his Promise, who would obey, and who not; it was impossible but that he resting in them, and being content in their Persons, and in their Number, tho' few, tho' otherwise contemptible, whom he knew would believe, should as mainly intend their Salvation and their Calling, as if he sent his

Carleton  
Pag. 41.

word only for them; and send his word unto the rest, as if he held in and kept to himself the knowledge of their disobedience, and would not by his Prescience hinder the Declaration and Manifestation of his good Will to them. So that by this the Preaching of the Word is the Fountain of all Grace to them who receive Grace, and might be also to them that receive it not. And God's Purpose or Predestination out of Foreknowledge is the Fountain of Grace to them that have it, because for their sakes especially it was that the word was sent and preached: and they which have not Grace, to whom the word is Preached, want it not thro' the want of Predestination, but thro' their own neglect and disdain; for had their obedience been foreknown, they might have been of the number of the Predestinate. And we should always remember, that *whom he did foreknow* is as much before, *he did Predestinate*; as *whom he did Predestinate*, is before *he Called*.

Lastly, we learn by the links of this Chain observed severally, that whosoever would know, whether he himself be of the number of the Elect, he should not fix his Eye immediately upon either of these extremes, *Predestination* and *Glorification*; but upon the middlemost that be between, and try whether he be *Called* or whether he *obeyed the Call*; whether he be *Justified*, or *made like to the Image of God's only Son*, or *walk Religiously in all good Works*. These things if he find, then may he trust, that God hath *Elect*ed him, hath *Predestinated* him to Salvation. So Bishop *Bancroft* understood our Article, at the Conference at Hampton-Court; as Pag. 294. teaching to reason rather by ascending from these middle links to the highest, than the contrary; and so \* *Melanchton* understood St. *Paul*.

\* *Nusquam esse Electos, nisi in cœtu vocatorum.*  
In *Rom.* 8. 29. Loco de *Prædest.*

Now I come to the second Paragraph, which giveth direction for the right use of this Doctrine, and cautions for avoiding abuses and scandals. The whole Paragraph consisteth of two Propositions; the first beginneth here, *as the Godly consideration of Predestination, &c.* the second at, *furthermore we must receive, &c.* The first Proposition is long and consists of two parts relating to, and compared with each other, which relation and comparison is expressed by the Signs, *as, so.* The second period is shorter, but yet consisteth of a copulative proposition, which is in substance two. One directing to receive God's promises generally; the other directing to follow in our doings that will of God, which is directly expressed in the word of God.

The comparison in the first Period, is laid between two unlike considerations of two different things, which produce two unlike effects in Persons of different Qualities, expressed in these words; *As the Godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant and unspeakable Comfort to Godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the Flesh, and their earthly Members, and drawing up their Minds to high and Heavenly things, as well because it doth greatly establish and confirm their Faith of eternal Salvation to be enjoyed by Christ, as because it doth fervently kindle their love towards God: so for curious and carnal Persons lacking the Spirit of Christ, to have continually before their Eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil do's thrust them either into desperation, or into wretchedness of unclean living, no less perilous than desperation;* So far the first Period. Out of the first part of this comparison we may conceive these instructions given us by the Church.

1. That

1. That the consideration of our Predestination and Election in Christ, according to the Definition and Doctrine in the former Paragraph, is the only godly consideration of Predestination; and therefore ought to be used by all that will either teach or consider this mystery, viz. not to consider our Election without considering Christ.

2. That this consideration wherein Christ is had, is the fountain of most sweet, pleasant and unspeakable comfort; as indeed without Christ there can be no comfort to any child of *Adam*.

3. That this comfort appertains, and is applicable only to Godly persons, and such as feel in themselves the working of the Spirit of God; so that no Man is to presume his Election before he *feel the working of the Spirit in him mortifying, &c.*

4. That to such, their Faith may be greatly confirmed of obtaining Salvation by Christ, seeing themselves conformed to the Image of Christ; and their Love to God greatly kindled, finding that God hath called them, and sanctified them in Christ Jesus.

5. *Lastly*, that the publishing of this Doctrine of our Election in Christ is very justifiable and warrantable; because to suppress or withhold so good an occasion of confirming the Faith, and inflaming the zeal of Godly Men, would be a great injury to them, and a great wrong to the Grace of God.

Out of the second part, or reddition of this comparison; *So for curious and carnal Persons, &c.* we may conceive these cautions given us by the Church.

1. That *to have continually before a Man's eyes the sentence of Predestination*, is a different thing from *the Godly consideration of Predestination in Christ*.

2. This

2. This sentence is a most dangerous *downfall*; like some exceeding high and steep rock, which is dangerous for any Man to stand upon, or to look down from; seeing from such high Downfalls the Devil useth to tempt Men to throw themselves down, as he did Christ; and from this precipice the Devil may thrust Men either into despair or security.

Mat. 4. 6.

3. That this *having the sentence of Predestination continually before their eyes*, is the use and practise only of *curious and carnal Persons, and such as lack the spirit of Christ*, to whom also these Evils of despair and security do betide; and therefore should be shunned and avoided, as he that loves his safety would shun to walk upon, or gaze from some high precipice.

One point in this comparison needeth some more full explication; for it may be questioned, whether the Article means that these different effects of comfort or downfall, do proceed only from the difference of the Persons that do consider; being either Pious or Curious, Carnal or Spiritual, having the Spirit of Christ, or lacking the Spirit of Christ; or do flow also from the difference of the things considered, *viz.* either of *Predestination or Election in Christ*, or the *sentence of God's Predestination*.

There are who make no difference between those two, and so to them the difference that the Article noteth must arise, only from the difference of the Persons considering one and the same doctrine of Predestination. But I may be bold to put a difference between the things considered, as well as between the Persons considering, because the Article doth so; *so for curious and carnal Persons, &c.* The Article doth not say, *the consideration of Predestination and Election in Christ*, is a dangerous downfall keeping the same subject whereof it had spoken before



fore as comfortable; but it substituteth another subject, *to have continually before their eyes the Doctrine of God's Predestination*: that is a dangerous downfall, and not the other. And to me it seemeth incredible that either the Article, or Dr. *Bancroft* should say, that the sound, full and whole Doctrine of Predestination and our Election in Christ, such as is here delivered in the former Paragraph, should be a dangerous downfall, even to carnal Persons, and such as lack the Spirit of Christ. For altho' it be true that the fruit and comfort of this, and many other divine Truths be reaped only by Godly Persons when they are come to have the Spirit of Christ, &c. And it be true also, that our curiosity and carnal affections be great impediments to the right conceiving and judging of Divine Truths: it is as true that every necessary Doctrine is in sacred Scripture so fully, perfectly and coherently delivered, and ought to be therefore so fitly thence deduced by the Church, that of it self it have no aptness to become a downfall even to carnal Persons, and such as have not the Spirit of Christ; since the Scripture was not written to be read only of them that do already in humility believe it, and are filled with the Spirit of Christ, but even by natural Men having only ordinary human judgments for tasting the things of God.

What then is it, the Article saith, hath so much as a likelihood of a downfall to the curious and carnal? *To have continually before their eyes the sentence of God's Predestination*. What is this sentence? The bare and naked sentence; that very Decree it self in generality, like the first of the *Lambeth* Assertions; That *God hath Predestinated some Men to Life, and hath Reprobated some Men to Death*; without any mention or consideration of Christ, of Faith, of Gods Prescience, or any other of his Attributes. This naked sentence, without any thing  
of

of the order or manner how this Decree is concluded, or come unto, is that precipice, that exceeding height from whence the Devil doth, or may thrust Men Curious and Carnal into Despair or Security, laying all their Religion upon Predestination: *If I shall be saved, I shall be saved.* This is that which

H. C. C. Dr. Bancroft calleth a *desperate Doctrine*: and the self same for substance methinks I find expressed by Hemingius, whom I beseech you hear with a little patience.

De Loco  
Indest.

1. De aeterna Predestinatione recte erudiri Ecclesiam summopere necessarium est; nam ut nulla doctrina uberiorem consolationem piis conscientiis afferre solet, quam doctrina Predestinationis recte explicata; ita nihil periculosius est, quam rectâ Predestinationis ratione aberrare.

2. Nam qui a verâ deflectit, in precipitium fertur, unde se recipere non potest.

3. Sunt quidem, qui cum audiunt nostram salutem in Dei Electione & proposito sitam esse, modum verum haud observant, somnia Stoica, & Fabulas Parcarum fingunt, quibus & seipsos misere implicant, & alios perniciose seducunt.

vid. Thef.  
4. 5. 6. 7.

4. Modus autem Predestinationis verissimus est, quem Eph. 1. 9. Paulus nobis commonstrat, cum ad Ephes. scribit, E-  
—10. 11. legit nos in Christo. In hoc modo conditio fidei includitur: nam cum fide inserimur Christo, ejus membra efficimur, & ideo Electi, quia Christi membra sumus.

The sentence therefore of Predestination, without respect to the *manner* of it, is a downfall; but the *manner* of it, our being *Chosen in Christ*, is the fountain of all Comfort, and Hope, and Godliness, which maketh the true manner of divine Predestination a matter so much worth contending for.

Now I come to the Period of the second Paragraph, and of the whole Article; furthermore we  
must

must receive God's promises in such wise, as they be generally set forth unto us in holy Scripture, and in our doings, that Will of God is to be followed, which we have expressly declared unto us in the word of God.

This part of the Article Bishop Bancroft shewed King James at Hampton-Court, as the Doctrine of Pag. 29. the Church of England touching Predestination, and it was there very well approved. Moreover the King's most excellent Majesty that now is, in Charles 1. his Declaration, commanding that all further curious search be laid aside, willeth that these disputes be shut up in God's promises, as they be generally set forth unto us in the holy Scripture; as if the general Promises of God were the surest Principles to determine all these doubts and differences by, and they rest safely that rest in them.

The authority of this Article, together with other like Passages in our Catechism and Homilies, constrained our Divines that were at Dort, to deliver, in their Resolutions concerning the second Article there debated, the following *Theses*.

*Thes. 3. Deus lapsi generis humani miseratus, misit Filium, qui seipsum dedit pretium Redemptionis pro peccatis totius mundi.*

*Thes. 4. In hoc merito mortis Christi fundatur universale promissum Evangelicum, juxta quod omnes in Christo credentes remissionem peccatorum, & vitam aeternam recipi sequantur.* This they confirm from one of our Saviour's last Injunctions to his disciples, Go ye Mark 16. into all the World, and Preach the Gospel to every Creature, he that Believeth and is Baptized shall be saved, but he that Believeth not shall be Damned: So that this part of the Article, tho' it be left in place, is not the last in worth and use.

For whereas it saith; furthermore we must receive, &c. It intendeth to give further remedy against the harm; which may be taken by curious and car-

nal Persons, from the sentence of Predestination had continually before their Eyes: which harm ariseth from the sentence alone, without reference, and without order to the general Promises of God. For if we receive God's Promises in such wise, as they be generally set forth to us in holy Scripture, it is not possible we should conceive that God hath Decreed any sentence of Predestination before the contemplation of the success and event of those his general Promises. For if he have before Decreed to give Faith and Salvation only to some few chosen already thereunto, and then come after with a general Promise of Salvation unto all upon condition of Faith, this Promise must needs be to many illusory, and deceitful; and thence it comes that the sentence of Predestination is a downfall to despair and carelessness.

This is the reason why they that teach, with *Melanchton*, *Hemingsius*, *Hunnius*, and the Divines of *Saxony*, that the order of Election is after the Redemption wrought by Christ, and after Faith in him considered in God's foreknowledge, do so earnestly urge the universality of God's Promises, and the unity of God's Will to that which he hath revealed; and so doth our Article.

And that the Promise would be illusory after Predestination decreed, was a consequence which *Bucer* himself did well see and acknowledge, and therefore, according to his Principles, he was necessarily tyed to lay another foundation than the general Promise, which is this; *Primum quod Deo debes est ut credas te ab eo esse Predestinatum; nam id nisi credas, facis cum tibi, cum te ad salutem vocat per Evangelium, illudere.* And Again; *si dubitas te Predestinatum esse, necesse est te dubitare de omni promissione salutis tua; dubitare de Evangelio, hoc est, Deo nihil credere omnium, quæ tibi in Evangelio offert.* And again; *tantum caput omnis mæerationis*

*tationis repellenda est hac questio, si mulne Prædesti-  
nati? Præsumendum est igitur tanquam principium In Rom. 8.  
fidei, nos omnes esse a Deo præscitos, præfinitos, sepa- Pag. 411.  
rates a reliquis, & electos in hoc ut in æternum ser-  
vemur, hocque propositum Dei mutari non posse.*

But this form of teaching seems, to me at least, new and strange, to presume that at the very first, which is the last thing we attain unto after long exercise in Goodness; namely, to believe that we are Predestinated unto Life, whereof we have neither promise nor sign at our first entrance into Christianity. How much more rightly the Apostle? *This is the word of Faith which we Preach, Rom. 10. that if thou shalt confess with thy mouth the Lord Je-  
sus, and shalt believe with thy heart that God raised him from the Dead, thou shalt be saved.* Where St. Paul's meaning is that the first thing we owe to God, is to believe the general Promise, out of which we cannot exclude our selves; *if thou believe and confess thou shalt be saved.* But some perhaps would willingly interpret Bucer's *credere*, as signifying, I believe it possible that I may be one of the Elect; \* under hope I will try and hear what God will work, as he that *ploweth, ploweth in hope*: But this is far from the Faith which Bucer affirms to be due to God. And even this hope must have a ground and warrant, or else it maketh ashamed: but what ground can it have like to the universal Redemption by Christ, and the general Promises of the Gospel?

This is that net, which the fisher of Men spread over all Men to draw them on to God: If I once surmise or suspect that God intends to draw by the Gospel, or to gather to himself only some few special particulars, whom he hath marked out;

\* *Unicuique agendum in spe. Abbas Episc. Sarisb. in Thomp-  
soni Diatrib. Pag. 141.*

I begin presently to tremble, fearing I may be none of them, seeing the number is but small, and it is easier to be found among the many, than the few.

When the Lord said to the twelve, *one of you shall betray me*; every one began to fear and suspect himself, when yet there was but one of twelve who should do the thing: how much more may Men fear, when it is said, Faith is the gift of God, and this he giveth only to the Elect, which are few in comparison of those that have it not? This way leads me to discomfort or despair, or at least it taketh away from me all remorse for unbelief and impenitence: for if God giveth me not Faith and Repentance, and that out of his Decree, by which he determined to give it only to some few; I cannot help it, if I neither believe nor repent,

1. Tim. 2. 6. But when I hear that the Mercy and Love of God to Mankind, hath given his Son *a ransom for all*, and that the God of Truth hath made a general Promise to save all that believe; tho' I know but few will be saved, because few believe: yet since I know this to arise from the contempt and neglect of Men, and not from God, I am no way dismayed, but have a door of Hope opened wide unto me from God, and have cause to fear and blame none but my self. And I have sufficient relief, from the Grace of God, which is in the word of the Gospel, and in God ready to help me, against my own natural corruptions, which are indeed deeply to be feared. Neither would it satisfy to say, the Promise is therefore delivered in general, because the Preachers that publish it, are ignorant who are God's Elect, and therefore they call, and let God work when he will,

1. For *first*, the Promises thus general are to be read in holy Scripture, wherein God speaks himself, who *knoweth who are his*.

2. Preach-

2 Preachers are to be accounted true witnesses for God, and to say neither more nor less than God himself would say, if he would preach to Men.

3. The commandment to believe, which is joined with the Promise, bindeth all that hear it, and maketh them guilty that do not obey. I therefore applaud our Divines at *Dort* for their suffrage; Pag. 28.

*Evangelio nihil falsum, aut simulatum subest, sed quicquid in eo per Ministros offertur, aut promittitur hominibus, id eodem modo ab autore Evangelii offertur, & promittitur iisdem.* And again; *Quod si non omnes, quos hoc verbi spiritusque sui dono dignatur Deus, ad conversionem seriam serio invitet; certe & Deus nonnullos, quos ipse Filii sui nomine vocat, falleret, & promissionum Evangelicarum nunciū à vocatis falso perhiberi testimonii accusari possunt, & qui ad conversionem vocati parere negligunt, redderentur excusabiliores.* It is nothing therefore which is said of the mixture of the Reprobate with the Elect, as to the truth of the Generality of the Promise, altho' it be something as to the Foreknowledge and Omniscience of God, who cannot be ignorant of the success and event of his general Promises. But the generality of the Promise testifyeth against them who say, God hath Decreed before to whom to give Faith, and to whom to deny it, out of the multitude of Mankind fallen, out of his own pleasure; that they, as much as in them lyeth, make God a lyar and a dissembler.

The last *caveat* or direction is not much different from the former: that *in our doings, that will of God is to be followed, which we have expressly declared unto us in the word.* This is levelled against the abuse of that true and necessary distinction of the will of God into *secret* and *revealed*, Deut. 29. which is made by *Moses*; and that of the Schoolmen into *Signi* & *Beneplaciti*; which some perverting

ing do think that God may have another Will secret and different, about the same thing whereof he hath a declared and revealed Will: or that *that* which is signified, is less pleasing than that which is secret, called *Beneplaciti*; and therefore forsake or neglect his will revealed, to fulfil his Will secret, which they count to be his only Will.

As in this present matter, when the divine word revealeth it to be the will of God, that every hearer of the Gospel do repent, believe and be saved; some Man granting this to be God's revealed, and signified will, may notwithstanding imagine that God hath another secret Will, and that of his good Pleasure, which shall stand, not to have him repent, nor to believe, nor to be saved. And this imagination is commonly founded upon that Doctrine of Predestination which excludeth predestination, and maketh God to procede immediately to his Election; upon the consideration of the fall of Mankind. But against this, our Article adviteth to follow in our doings the Will of God declared in his word; and this it doth not only by way of advice, as if it were at our liberty, and only the best and safest way, but even out of necessary grounds; for,

*First*, that which is secret and hidden can be to us no certain ground to build upon; for who knows God will not give him leave to repent, believe, or be saved?

*Secondly*, there can be no secret will of God, contrary to his revealed and declared Will; for this were to make God a liar: nor ought his Will to be distinguished into *secret* and *revealed*; but only when it respecteth different objects, or the same object placed in different times. As for Example; that there shall be a day of Judgment, is the revealed will of God, but when that day shall be, is secret to us, tho' determined and known to God:  
these



these are two objects, that *a day shall be*, and *when that day shall be*.

Again, the Gospel of our Salvation, before the Creation of the World, was a secret counsel and will of God; but since the World was, it hath been revealed and opened to the Prophets and Apostles, and is no more hidden, but manifested; the same thing in both, but in two times, in the one hidden, in the other revealed: being well-pleasing unto God while it was secret, and not ceasing to be so, when signified and declared to the Sons of Men.

To conclude; this expressed Will of God, where-<sup>John. 6.</sup>  
by he commands all Men, that hear the Gospel, to<sup>29.</sup>  
believe it, and whereby the disobedience of them<sup>1. John. 3.</sup>  
that believe not is aggravated, strongly persuadeth<sup>23.</sup>  
me that the way to Life is yet open, and that Sal-<sup>John. 3. 19.</sup>  
vation is to be had, until the commandment come,  
nay, until it be contemned and despised: And that  
the God of truth who useth simplicity and sincerity  
in all his sayings, and who will overcome when  
he is judged, hath not made so much as any secret  
Decree, not to give a Man faith, nor Salvation, whom  
he commandeth to believe the Gospel, before the  
consideration of this commandment given, and the  
disobedience thereunto observed in his all-knowing  
mind: And therefore that all opinions and imaginations  
of Predestination, determined before the consideration  
of obedience or disobedience to the Gospel, in the  
Church where the Gospel is preached, are utterly  
to be excluded: which if I obtain in this discourse,  
I have what I designed; and for this *I appeal to the  
Gospel, and to this Article of the Church of Eng-  
land.*

T H E E N D.

# A N A P P E N D I X,

## CONCERNING THE SALVABILITY OF THE HEATHEN.

**T**H O' any other Universality of Rédemption and Grace, than what is extended to all and only to the visible Church, hath been altogether disclaimed in this Treatise; it may not be improper or unacceptable, to add an Explication of their Opinion who contend for it in a larger Sense; and to mention some of the Grounds and Reasons for their doing so. Their *Hypothesis* may be conceiv'd in the following Propositions;

1. *The most high, before the Worlds, foreseeing the fall of Mankind, was willing, for the Sake and thro' the Mediation of his Son, to admit of a Method for their Reconciliation with himself.*

2. *In order to this, out of his Sovereign Pleasure he allotted the condition or manner of a State of Probation to every individual Mortal; leaving some much in the Dark; granting to others greater degrees of Understanding and reason, and happier Occasions of cultivating them; superadding to some the help of a less perfect, to others the Light of a clearer Revelation; to most or all of them some, tho' different, measures of his divine Grace and Assistance.*

3. *From each of them he expected only an Improvement proportionable to the Talent distributed to him; resolving to require nothing of him to whom he had granted nothing; Little of him on whom he had conferred Little: much of him to whom he had given much.*

4. He decreed therefore, the future eternal State of Men not capable of rational Deductions, unconditionally, according to his Mercy and good Pleasure; that of those who had reason and abilities, as they acted suitably to the degree of them, or fell short of it; that of his Church before Christ, according as they held fast an implicit Faith in and Expectation of a Promised Redeemer, and honestly endeavour'd the observance of so much of his Will as he had vouchsafed to reveal to them, or failed in doing so; that of those under the Gospel, according to their Faith and Obedience, or Infidelity and Disobedience to his Son Christ Jesus.

It is not necessary to enter into a diffuse and particular proof of these Propositions: the substance of what is most disputable in them viz. that God, for the merit of Christ, will accept of the sincere endeavours of all Men who live according to their best Abilities, tho' he was not pleased to bless all with the light of Revelation; may be argued for in the following manner.

If we make a research into what all Religion is founded upon, it will appear principally the belief of the divine Goodness; without this, Men cou'd not think the Supreme Being, to be of such Condescension as to take notice of them and their actions; much less without a full persuasion of it, would any be induced to credit his having revealed himself to Men, or reconciled himself to us by the Incarnation and Sufferings of his Son. Whatsoever therefore weakens the belief of this, must lessen the Reasonableness and Credibility of Religion. But that God should not only have given greater Light, and better means of attaining Blessedness, to the visible Church, but also have wholly excluded the bulk of Mankind, who never had opportunity of coming within the Pale of it, from a possibility of Salvation, seems no way reconcileable with it. For if to have raised out of the Womb

of faultless, inoffending nothing, infinite Myriads of Men, into a Condition from which unthinking they should unavoidably drop into eternal and unutterable Sorrows, be consistent with Goodness; Contradictions may be true, and all rational Deductions but a Dream. It therefore seems necessary to conclude, from the Benignity of the Divine Nature, that he would give, to all those whom his just Severity had brought under the disadvantageous Effects of their Progenitors disobedience, a possibility at least, of avoiding the more miserable Consequences, and of bettering their Condition.

Let us then next enquire, whether there hath not been, and may not be some, out of the Pale of the Church and sound of the Gospel, whose Behaviour might in Reason and Charity, incline us to think them fit Objects for the divine Compassion. And this scarce needs proof among wise and dispassionate Men; it shall therefore suffice to mention an Instance or two, out of the great variety which ancient and modern accounts afford us.

If one was to enter into the Character of *Socrates*, it would be easy to set it in a very advantageous Light. The usefulness of his Studies and labours in improving and recommending Morality, the inoffensiveness of his Behaviour, the admirable Simplicity and Patience which he every where manifested, the occasion of his Death, and his meek Submission and magnanimous Carriage in undergoing it, would justify very shining *Encomiums*. And it is plain he acted upon worthy Principles; for it is impossible that the human Mind should have had more just and exalted thoughts than those of his preserv'd by *Plato*. ‘ *I have good hope* (saith he ‘ in one of his last Conferences) *that those who* ‘ *have ended this Life are not wholly extinct, and that it* ‘ *is far better with the Good than the Vicious.* To pass over many noble Sentiments which he uttered,

as

as he drew towards the harsh, or rather Glorious Catastrophe of an illustrious Life; what an happy Consciousness in his own Integrity, becoming diffidence in his performances, and trust in the divine Goodness, is there in what he saith to *Crito*? ‘*Whether God will be pleased to approve of my actions I know not, but I have this good assurance that I have not been wanting in my Endeavours, and I have not less good hopes, that he will favourably accept of them.*’ The parts which he, and some others, acted were indeed so very shining, that some of the Antient \* Fathers have not scrupled to esteem and call them Christians; and a † Modern, of equally great Learning and good Nature, hath given them a kind of Canonization. *Aristides* also, *Phocion*, *Epictetus*, and some other great names, might deservedly be mentioned to their honour; Men who amidst palpable ignorance, and most flagrant iniquity, were able and dared to exert the most Heroic and Conspicuous Virtues; but they must be altogether strangers in History who are unacquainted with their merit and just *Elogium*.

But if these and some others of the Heroes of Gentile Antiquity, should be thought to have been over exquisitely Painted; a Man can scarce imagine that any should have the least Temptation to flatter the Character of the poor modern Heathen. And yet many, especially such as have travelled and conversed with them, in those Parts where they are not exasperated by the Extravagancies, nor corrupted by the Commerce of our Europeans, confirm

\* Χειρὶ δὲ τοῦ καὶ ὑπὸ Σωκράτους γνωσθέντος, *Just. Mart. Apol. 28.*  
οἱ μὲν γὰρ λόγου βιώσαντες, Χειρῶν δὲ οἱ, καὶ ἔβησαν εὐνομήθησαν· εἰς  
ἐν Ἑλλήσι μὲν Σωκράτης καὶ Ἡράκλειτος, καὶ οἱ ὅμοιοι αὐτοῖς. *Idem*  
*Apol. 18.*

† *Quam hujusmodi quedam lego de salibus viris, vix mihi tempore, quin dicam, Sancte Socrates, ora pro nobis. Erasmus.*  
*Coariv. Relig.*

what the Bishop of Chiapa saith of some of them;  
 “ The Natives of the west Indies are endowed with the  
 “ most innocent Simplicity, being Strangers to Dissimula-  
 “ tion, Artifice and Fraud; they serve such as are  
 “ naturally their Superiors with an unbyassed fidelity,  
 “ and are humble, patient and submissive towards their  
 “ Conquerors, the Spaniards; they live peaceably, and  
 “ abhor Strife and Contention, and are even ignorant of  
 “ Malice and Revenge, &c. And a little after he adds;  
 “ they have a Genius sharp and full of Vivacity, very  
 “ susceptible of Learning and all the impressions of sound  
 “ doctrine, and very readily embrace the Catholic Re-  
 “ ligion; nor are they indeed averse to any part of  
 “ Morality, but have perhaps better dispositions for it  
 “ than most of the rest of the World; because they  
 “ live free from the hurry and care of business. When  
 “ they had once received some Ideas of our Religion,  
 “ they were so inflamed with a desire to be Partakers of  
 “ the Sacraments, and service of the Church, and to  
 “ have fuller knowledge of it, that their instructors had  
 “ need of extraordinary Patience, to moderate their im-  
 “ petuosity, and to answer the numerous Questions which  
 “ they propounded. Certainly these Nations would be  
 “ the most happy in the World if they had but the  
 “ knowledge of the true God. And those Spaniards, who  
 “ treated them so very inhumanly are obliged to acknow-  
 “ ledge the natural Goodness of their Tempers, and hap-  
 “ py dispositions for all kind of Virtues.

Besides these and numberless others, we see from  
 an Instance in Scripture, that a Gentile could be  
 devout and fear God, could be constant in Prayer, and  
 abundant in good Works; and that this was accepted  
 before God. And if others in the Heathen World  
 have Grace sufficient to do the like, or sincerely  
 do the best they can, (as from the accounts we  
 have of them, we must Reasonably and Charitably  
 judge they do) who can doubt but the com-  
 mon Father of Men looks upon them with the same

Gracious

Gracious eye? And tho' the unsearchable Wisdom of his Providence thinks not good to carry the Gospel into the Countries where they are interspersed, yet surely a memorial of them will be preserved before him, and when he shall come to take an account of his Servants, inasmuch as they did not bury, but improve the one Talent which they received, he shall admit them into their Master's Joy, with *well done ye, &c.*

If the adorable Goodness of God, and the innocent Simplicity, and laudable Efforts of many in the Heathen World, incline us to favourable thoughts of them; let us see what Countenance the Sacred writings give us herein.

1. There seems to be room for arguing from the many Declarations of the *Justice* and strict *E-* Ezek. 18.  
*quity* of God; it scarce appearing to Human Ap- 25. 29. 34.  
prehension, if the sincere moral Heathen, (such, as Rom. 2.  
probably the great Patriarch pleaded for) should 11.  
perish with the wicked, that *the Judge of all the Earth* would *do right*. For where wilfull ignorance, Gen. 18.  
or the rejecting of Revealed Religion on secular 25.  
views, is not chargeable, what is it that the most just God can Condemn, or Punish? Not believing or obeying the Gospel it cannot be; for he can require no more of any than he gave them means of attaining to, and can punish only the having acted beneath the Abilities Men were possessed of: but it is impossible for any to believe what they Rom. 10.  
never *heard*, or practise what they have no Notion 14.  
of. If Men have done their utmost towards improving their natural faculties, and acted suitably to the deductions made according to the clearest Light of unassisted Reason, shall he, whose ways are most equal, pass by the due use of what he gave unrewarded, because he gave no more? Surely nothing is naturally Good or Evil, odious or acceptable to God, if Patience in afflictions, Meek-

ness.

ness in bearing Affronts and Injuries, universal Justice and Charity are not approved of by him when conspicuous in an Heathen; for in all reason, the having had less happy means for attaining to those Excellencies, should render them more amiable, and (to abuse a term,) *meritorious* than in a Christian. But yet so low, imperfect, and debased with so many *Alloys* are the greatest of Human attainments, that however the Almighty be supposed to deal with the Heathen, we dare not, or at least are unwilling to pronounce it inconsistent with Equity, incompatible with Justice.

2. But the supposition we would willingly make, is certainly most agreeable to that impartial Goodness and *Philanthropy* of God, which the Sacred writers so much celebrate; in them we find, that  
 Acts. 10. he who is Lord over all is *no respecter of Persons*,  
 34. but is *loving unto every Man*, and *rich unto all that*  
 Psal. 145. *call upon him*; that *he is not willing that any should perish*,  
 9. but that *all Men should come to repentance and be saved*.  
 Rom. 10. Which expressions must be curbed with extraordinary Limitations, if they are at most, only applicable to the visible Church. And however some  
 12. Men study Glosses and Evasions, it is not easy, clearly to reconcile, what the Apostle saith of God, with their rigid Determinations; *who is the Saviour of all Men, especially of those that believe*. For  
 2. Pet. 3. how is he the Saviour of *all Men*, if he hath left the greater part without Possibility of attaining Salvation? and how is he more *especially* the Saviour of such as believe, if he be in no degree so to others?

3. All the Texts declaring the Extensiveness of the Redemption by Christ, if taken in their strictest and most obvious Sense, favour such a supposition: as when he is said to have *given himself a Ransom for all*, to be *the Saviour of the World*, to *have died for all*, to have *tasted Death for every Man*,  
 1. Tim. 2. the Redemption by Christ, if taken in their strictest and most obvious Sense, favour such a supposition: as when he is said to have given himself a Ransom for all, to be the Saviour of the World, to have died for all, to have tasted Death for every Man,  
 6. 1. Joh. 4. 14. 2. Cor. 5. 15. Heb. 2. 9. to



to be the Propitiation for the whole World, to have <sup>1. John. 2.</sup> taken away the Sins of the World, and reconciled it to <sup>2.</sup> God. &c. And doubtless it sets a brighter lustre on the Goodness and Love of God to Mankind, and <sup>John. 1. 29.</sup> a more eminent value on the Mediation of his Son, if <sup>2. Cor. 5.</sup> he, who before all days saw thro' the extent of Eternity, and knew every Individual of the yet unborn Ages, did not confine his Salvation to Men living in some particular times, and under some particular Circumstances, but for the infinite merits of the Redeemer, put the whole race of Mankind into a Condition of being accepted, upon their sincere endeavour, to make the best use of the several means he should vouchsafe to give them. And this is agreeable to the most natural import of St. Paul's comparison, *as by the of- Rom. 5. 18.* fence of one, &c. viz. that the merits of Christ were Beneficial to as many as receiv'd detriment by the fall of Adam. And the manner of reasoning made use of by that Apostle elsewhere seems to be of the same force; *If one died for all, then were all 2. Cor. 5.* dead. For if we at all restrain the merit or design <sup>14.</sup> of Christ's Death, we render the Apostle's argument inconclusive. For if Christ died only for some, it may be still urged that the rest might not be Dead, that is, might not be so fallen in Adam as to need his dying for them.

4. The universality of a future Judgment, which <sup>Math. 25.</sup> the Scripture most expressly and frequently declares, <sup>32.</sup> will furnish us with another Argument; for rea- <sup>Acts. 17.</sup> son telleth us that Judgment supposeth the party <sup>31.</sup> Judged to have been in a Capacity of acting different ways, well or ill, of acting or not acting; and the Scripture confirms it, assuring us that every Man shall be Judged according to his Works: for no <sup>Rev. 20.</sup> Work of a Man can be Judged either good or bad, <sup>12.</sup> which was not in his Power to do some other way or omit. Since then a wise God will make a Solemn scrutiny into the works of the Heathen

as well as of others, it is plain they might possibly have so acted as to be acquitted; and indeed it cannot be deny'd without palpable absurdity, that all Men might act according to their best Abilities, and to say that God expects any more of them, is to cast a cloud on his Wisdom; to affirm that he will punish the not having done more, is to charge him with manifest Injustice. If then *as many*

Rom. 2.  
12.

*as have Sinned without Law shall also Perish without Law?* why shall not they who have done well, without a revealed Law, be saved without having had a Promise of it? when God shall render to every Man according to his deeds, to them who by patient continuance in well doing, seek for Glory and Honour and immortality; eternal Life: but unto them that are

Rom. 2. 7. contentious and do not obey the Truth, but obey Un-  
8. 9. 10. righteousness, Indignation and Wrath; Tribulation and Anguish, upon every Soul of Man that doeth Evil, of the Jew first, and also of the Gentile. But Glory, Honour and Peace, to every Man that worketh Good, to the Jew first, and also to the Gentile.

Many things are said no less favourably, where the Heathen World is more directly treated of. That of our Lord seems most apposite to their Case; The

Luk. 12. servant who knew not his Lord's will, and did commit things  
48. Comp. worthy of Stripes shall be beaten with few Stripes: and  
47. if it be so, a few Stripes, is doubtless too light a

Term to express eternal Damnation. And St. Paul telleth the Athenians that the times of this Heathen ignorance God winked at, which sure imports that he would pass over what Men acted in invincible ignorance, and make other proportionable allowances. Neither was the Gentile World absolutely ignorant of all Duty to the Supreme Being, hence the Apostle affirms that the God who made of one blood all Na-

Acts. 17.  
30.

tions, &c. did it with intention that they should seek their Lord, if haply they might feel after him and find him. Which tho' it might be difficult, as the expressions

v. 26. 27.  
28.

pressions intimate, because of the shortness of Human understanding, was yet possible, since *he is not far from every one of us*, it being most evident that *in him we live and move, and have our Being*. Nor had he left himself *without witness* of the Goodness of his Nature, even during the times when *he suffer'd all nations to walk in their own ways; In that he gave them Rain and fruitful seasons, &c.* If then the Consideration of their own Life and Being, might assure the Heathen of the Existence of one from whom they received it, and the Continuance and seasonable Effusion of his Bounty establish them in a belief of his good Will towards them, they acted beneath themselves if they were not induced to revere, adore and love him. And therefore as we see in the first to the *Romans*, the wrath of God was revealed from Heaven upon them, not because they were in ignorance, but because they *held the truth in unrighteousness*; that is, when they knew and had sufficient means of knowing what was right and fit to be done, they did it not. They had the knowledge of God from the visible things of the Creation; But *they liked not to retain God in their knowledge*; They *Glorified him not as God, nor were thankful* for the good things receiv'd from him. They transgressed all the dictates of Justice and Humanity in their treatment of one another, and fell into vices which nature manifestly abhorred, and reason abominated, And tho' they knew the righteous judgments of God against all these crimes, they not only committed them, but had pleasure in them that ran into the same guilt with themselves.

God was then so far manifested to the Heathen by the work of Creation, as to render them *without excuse* in their unrighteousness, idolatry, &c. in their not knowing as much as they might have done, or practising according to their knowledge.

They had been excusable if they had exerted their best Abilities: and accordingly the Apostle supposeth it possible that *the Gentiles, not having the Law, might by nature do the things Contained in the Law. And if the uncircumcision that is by nature keep the Righteousness of the Law, shall not his uncircumcision be counted for Circumcision?* If the Gentiles born without the Covenant, (which they cannot help) by the Light of nature perform the solid duties of the Law, shall they not be saved as well as the Jews? Since there is no respect of Persons with God.

Rom. 2.

14. 15.

v. 26.

Comp. 27.

v. 11.

If these, or the like reasonings, make this *Hypothesis* appear true or probable, it will give a more clear and satisfactory answer to some very considerable Questions than can be done on other Principles, viz.

1. If an *Indian* Catechumen should ask one of our Missionaries, 'how it is Consistent, that God should 'so love the World as to redeem it with the 'Sufferings and Death of his own Son, and yet 'should permit his Country, and as he heard, 'many more, to remain ignorant of and unbene-fitted by it for long Ages? It might on these Grounds be replied, that tho' God, being Master of his own favors, had been better 'to some other Nations, in affording them sooner and more generally the full knowledge of his will, and assurance of Salvation, he might, and did for all this, love the *Indians* also. For tho' now he required those who might have Knowledge of Christ and his Laws, under pain of Damnation, to believe in and obey him; yet it was plain from the Goodness of his Nature and his own Declarations, that he wou'd for the sake of his Son have Mercy on all those who had lived according to the best of their knowledge.

2. If

2. If a *Jew* should ask, why it is yielded by the first Preachers of Christianity, and the uncontradicted Suffrage of Christian Divines, that such of his Ancestors, who believed and acted according to the best light afforded under the legal Dispensation, were saved thro' the merits of Christ; since it doth not appear that many of them had a clear and explicate Notion of such a *Messias* as *Jesus* was, or of the necessity of such an one; and it is beyond Contradiction evident, that the Generality rather expected a temporal deliverance by their Messiah, or, such as was accompanied with great secular advantages. It might be in like manner answered, That God in Goodness, would save such as made the best use of the Types and Shadows afforded them, tho' now the substance of them being manifested, Life and Blessedness is to be expected only thro' Faith in, and obedience to his Son *Jesus*.

3. If any are disconsolate at the case of an Infant, who thro' Chance and Negligence dyed unbaptized; or doubt of the Salvation of such as were Baptized, because they probably dyed without actual Faith; or deny the Salvability of some Idiots and Madmen, who seemingly are never capable of such Faith; they may agreeably to what is here laid down be reminded, that a good and wise God can require nothing of any which he knows to be impossible, and that it was a very unworthy Servant who taxed his Lord, with being so unreasonable as to expect to reap where he had not sown.

There are some other Questions, of near affinity with that we have now been discussing, *viz.* Whether all without the bounds of, what we usually term, the visible Church, are absolutely destitute of Revelation? How far the Heathen World, since the Gospel-dispensation, is chargeable with criminal Infidelity, &c. These might well deserve a distinct

versation with us, may be looked upon by God, as under equal disadvantages with those, who never heard of the name of Christ: And tho' there be an heavy guilt in their Infidelity, it must devolve from the Infidel, on the Christian.

And now-upon the whole; Is it not more Honourable to the Justice, Wisdom and Goodness of the Supreme Judge of the World? Doth it not set a more extensive value on the Merits of our dear Redeemer? Is it not more Consonant to the reason of Mankind in general, and to Justice and Charity in our selves, to hope well of those whose endeavours were laudable, tho' they were, thro' the iniquity of time, place, or other Circumstances, less happy than our selves as to divine assistances; and to leave them, whom we have juster reasons to despair of, unjudged to the pleasure of their Creator? Which, if an error, will ever be Venial, as being shadowed by the beautiful veil of Humanity, good Nature and Charity.



A  
LETTER

OF THE LEARNED

*CHR. POTTER, D. D.*

DEAN OF WINDSOR,

PROVOST OF QUEEN'S COLL. OXON.

AND

CHAPLAIN TO HIS MAJESTY

KING *CHARLES, I.*

VINDICATING HIS SENTIMENTS

TOUCHING THE

PREDESTINARIAN CONTROVERSIES.







# T H E P R E F A C E,

**A**FTER the Publishing of the former Treatise was concluded on, the ensuing Letter was very fortunately met withal, and by the advice of Grave and Serious Men judg'd fit to be made Public, as well for strengthning our Evidence touching the Points in difference, that where a single Testimony, though never so pregnant, is not able to carry the cause, there, according to God's own rule, this word of Truth might be established in the mouths of two or more Witnesses; As also to let the World see how the eyes of, especially the most sharp sighted in, both Universities looked one and the same way, and that those famous Sisters unanimously concentred in their Opinions, even in those days when these Controversies were first ventilated.

As for the occasion of this Letter; you may be pleased to understand, Dr. Potter having preached at the Consecration of the

F f

late

March 15.  
1628

late Bishop of Carlisle, did, the year following, print his Sermon, which his ancient friend Mr. V— having perused, it seems he boggled at some Passages therein, and with a friendly, though somewhat vehement affection, in a Letter he expostulates with the Doctor, touching his change of Opinion, as he conceived. The Doctor, for his Friend's satisfaction, and to quit himself of inconstancy, presently returns him this modest, yet very judicious and rational Answer. And for the Readers ease, that he may rightly understand and judge whether Mr. V— had any just cause of exception against the Doctor, those passages of his Sermon, at which the exceptions were taken, are herewith Printed, and are as follow.

• For our Controversies, first let me Pro-  
 • fess, I favour not, I rather suspect any new  
 • inventions; for *ab Antiquitate non rece-*  
 • *do nisi invitatus*, especially renouncing all  
 • such as any way favour or flatter the de-  
 • praved Nature and Will of Man, which I  
 • constantly believe to be free only to Evil,  
 • and of it self to have no Power at all,  
 • merely none, to any act or thing spiritu-  
 • ally Good: most heartily embracing that  
 • Doctrine which most amply commends the  
 • riches of God's free Grace, which I ac-  
 • knowledge to be the whole and sole cause  
 • of our Predestination, Conversion, and  
 • Salva-

' Salvation, abhorring all damned Doctrines  
 ' of the *Pelagians, Semipelagians, Jesuites,*  
 ' *Socinians*, and of their Raggs and Reli-  
 ' ques, which help only to pride and prick  
 ' up corrupt nature; humbly confessing in  
 ' the words of St. \* *Cyprian*, so often re-  
 ' peated by that worthy Champion of Grace,  
 ' St. † *Augustine*; *In nulla Gloriandum est,*  
 ' *quandoquidem nostrum nihil est: it is*  
 ' *God that worketh in us both the Will*  
 ' *and the Deed*, and therefore let him that  
 ' *Glorieth, Glory in the Lord*. But for the  
 ' points in Question, they might sure be  
 ' debated with less edge and stomach, as  
 ' they are at this day in the very ‡ Church  
 ' of *Rome*; and it were happy, if we could  
 ' suffer Charity to moderate in all our dispu-  
 ' tations. If it be Truth we seek, and not  
 ' Victory, why take we not the Counsel of  
 ' St. *Paul*, ἀλλ' οὐδὲν ἐν ἀγάπῃ to seek and <sup>Eph. 4.15.</sup>  
 ' *Speak Truth in Love*. Since the matters  
 ' questioned are clogged and perplexed with  
 ' so many insuperable difficulties, that the  
 ' greatest Wits and Spirits of all Ages have  
 ' here found themselves entangled in a maze,  
 ' and at length, after all vexing disquisitions,  
 ' seeing no evasion, no issue out of this La-  
 ' byrinth, no bank or bottom in this Ocean,  
 ' were forced to check their restless repining

\* Test. ad Quir. Lib. 3. Cap. 4.

† Const. 2. Ep. *Pelagii* L. 4. c. 6.

‡ Inter aliquot *Jesuit. & Dominic.*

understandings with St. *Paul's*, *O Altitudo!* Since on all hands they are \* confessed to be not *fundamental*, not essential to the Faith; Since our Church, as the † *Primitive*, in great Wisdom hath thought meet here to walk in a latitude, and to be sparing in her definitions; why should we not all be wise unto Sobriety, and let God alone with his Secrets? Why may not our † hearts be united, though our heads do differ? Why do we not desire rather safely and sweetly to compose these differences, than rashly and with \*\* danger to define them? And forbear all *Capital* censures either way, which must needs involve many holy Souls now at rest with God, many †† Catholic Bishops of the Antient Church, many Learned and Godly Doctors of our own, nay entire *Reformed Churches*, all which have varied in these Opinions, tho' most nearly linked in their affections? The fair and moderate carriage of these controver-

\* Pareus in Iren. Frid. 3. Palat. in Confess. ad fin. Admon. Neustad.

† Coelest. Ep. R. ad Episc. Gal. cap. ult. Vid. etiam Epistolas Prosp. & Hilarii ad Aug.

‡ Rom. 14. 1. Phil. 2. 3. — 3. 15. 2. Tim. 2. 22. 1. Cor. 13. 4. 7. Vid. Perkins in Gal. 1. 2. & 3. 15. Vid. insignem S. Cypriani erga dissentientes a se modestiam, Epist. 73. ad Jubaian, in fine; & in præfat. concil. Carthag. laudatam sæpe ab Aug. de bapt. cont. Donat. Lib. 2. Cap. ult. & Lib. 3. Cap. 3. & Lib. 4. Cap. 8. 9. &c.

\*\* Aug. Enchir. ad Laur. Cap. 59.

†† Bez. Annot. Maj. in Rom. 9. 11. v. 35. & Calv. Inst. L. 3. Cap. 22. sect. 1. & 8. P. Melanc. in Rom. 9. Sixt. Sen. Lib. 6. ann. 1511.

sies between those two Reverend Men, whose Memories we justly Honour, *John* \* *Calvin* and *Philip Melancthon*, easily persuades me that their violent followers at this day are not more learned, but more uncharitable. And it appears by that which Master † *Fox* hath recorded, that our own blessed Martyrs in the days of Queen *Mary*, in their very Prisons freely disputed and dissented in these Opinions. And Bishop *Hooper* hath left his Judgment to posterity, in the Preface to his *Exposition of the Decalogue*, which haply he learnt at *Zurich* of *H. Bullinger*, his intimate Friend and Familiar.

\* Vid. *Calvini* Præfat. ad Loc. Com. *Melanct.* Gallicè a 6 versos, & Epist. ἀποστολικήν

† Exam. of *Joh. Careles*.

# DR. POTTER,

T O

MR. VICARS.

**G**OOD Mr, V—— and my honest Friend, I shall answer your late loving and vehement Letter, which I received but yesterday, with no less love, but with less vehemency; Only, before I begin, let me entreat, that though we be two in Opinion, yet we may be still one in Amity; wherein for my part, I am resolved to persist with an invincible constancy: and if you become mine Enemy, because I tell you the truth; yet I will be still to you the same, your most affectionate entire Friend.

I like and love the heat of your Zeal, only I desire in it a little more mixture of cooling Charity; I verily believe your Zeal to be true, but you shall give me leave to tell you, that in very many, that which is so called, is indeed but an angry, unmerciful passion; and that I may speak plainly and name things as they are, *Scapham, Scapham*; a pure pang mixt of Pride and Ignorance. It appears by the whole Tenor of your Letter, that you are affected with a strong suspicion, that I am turned *Arminian*; and you further guess at the motive, that some sprinkling of Court-holy-water, like an Exorcism, hath enchanted and conjured me into this new shape. How loth am I to understand your meaning? And how fain would I put a fair interpretation upon these foul Passages, if they were capable! What Man! Not an *Arminian* only, but  
hired

hired into that Faith by carnal Hopes? One that can value his Soul at so poor a rate, as to sell it to the times, or weigh or sway his Conscience with money? My good Friend, how did you thus forget me and your self; and the strict charge of our Master, *Judge not?* Well; you have my Pardon, and God Almighty confirm it unto you with his. But to prevent your Error and Sin in this kind hereafter, I desire you to believe that I neither am, nor ever will be *Arminian*; I am resolved to stand fast in that liberty, which my Lord hath so dearly bought for me. In divine Truths, my Conscience cannot serve Men, or any other Master besides him who hath his chair in Heaven: I love *Calvin* very well, and I must tell you I cannot hate *Arminius*; And for my part, I am verily persuaded that these two are now where they agree well, in the Kingdom of Heaven; whilst some of their Passionate Disciples are so eagerly brawling here on Earth. I should honour Truth, if I heard it out of the Pope's Mouth, or the Devil's; nor can I believe a falsity, though published by an Angel. I prize my Soul so dearly, that I dare not venture it upon any Man's credit, or take upon trust any Opinion which may endanger it; nor can the worth of all this World persuade me in matters of Faith, to maintain or believe any conclusion, which I find not to issue from Premises of Scripture or Reason; but most especially I tremble to think or speak any thing of God Almighty, which hath not express warrant in his own word; and so much the more, if it seem injurious or dishonourable to that most Glorious and Gracious Deity. For my Life, I cannot obtain of my Conscience to declaim, and revile, and cry down an Opinion, when I cannot see any solid satisfying answer to many contrary Scriptures and Reasons. It is a very easy way which many walk, and if it were

were as safe, I would be content to walk it with them; blind-folded they follow their Leaders, and sparing their own Eyes, they presume their Guides, so Learned, so Holy, see clearly enough. Therefore they believe all their dictates, as if they were divinely inspired, and spake Oracles, without examining, which eases them of much trouble and difficulty in Sifting and Judging. For my part, I ever thought it a thing unworthy of a Christian, and yet more of a Minister, and full of danger, to invassal his Understanding to any Man, or any Men; or to embrace and espouse Opinions in Religion, without judgment, out of phantasy and prejudice, because they are recommended by some great names, which we have in admiration. But because you are my Friend, I will yet farther reveal myself unto you; I have laboured long and diligently in these controversies, and I will tell you with what Mind and Method; and with what Success.

For some years in my Youth, when I was most Ignorant, I was most confident; before I knew the true State, or any grounds of those Questions, I could peremptorily resolve them all. And upon every occasion, in the very Pulpit, I was girding and railing upon these new Heretics, the *Arminians*; and I could not find words enough to decipher the folly and absurdity of their Doctrine; especially I abhorred them as venomous enemies of the precious Grace of God, whereof I ever was, and ever will be most jealous and tender, as I am most obliged, holding all I am, or have, or hope for, by that glorious Grace. Yet all this while, I took all this that I talk'd, upon trust, and knew not what they said or thought; but by relation from others, and from their enemies. And because my conscience in Secret would often tell me that railing would not carry it in matters of Religion, without reason and divine Authority; that I might now so-  
lidy



lidly maintain God's Truth, as it becomes a Minister, out of God's word, and clearly vindicate it from wicked exceptions; and that I might not only revile and scratch the adversary, but beat and wound him, and fight it out, *fortibus armis, non solum fulgeminibus*, I betook my self seriously and earnestly to peruse the writings of both Parties, and to observe and ballance the Scriptures produced for both Opinions. But my aim in this enquiry, was not to inform my self whether held the Truth, (for therein I was extremely confident, presuming it was with us, and reading the Opposers with Prejudice and detestation) but the better to fortify our Tenets against their Cavils and Subtilties.

In the mean while knowing that all Light and Illumination in divine Mysteries, descends from above, from the Father and Fountain of all Light, without whose influence and instruction, all our Studies are most vain and frivolous; I resolved constantly and daily to solicit my Gracious God, with most ardent supplications, as I shall still continue, that he would be pleased to keep his poor Servant in his true Faith and Fear; that he would preserve me from all false and dangerous errors, how specious or plausible soever; that he would fill my heart with true holiness and humility, empty it of all Pride, Vain-Glory, Curiosity, Ambition, and all other Carnal conceits and Affections, which usually blind and pervert the Judgment; that he would give me the Grace to renounce and deny my foolish reason in those holy Studies, and teach me absolutely to captivate my thoughts to the obedience of his heavenly Word; finally, that he would not permit me to speak or think any thing, but what were consonant to his Scriptures, Honourable and Glorious to his Majesty.

I dare never look upon my Books, till I have

first looked up to Heaven with these Prayers; Thus I begin, thus I continue, and thus conclude my Studies. In my search, my first and last resolution was, and is, to believe only what the Lord tells me in his Book; and because all Men are liars, and the most of Men factious, to mark not what they say, but what they prove. Tho' I must confess I much favored my own side, and read what was written against it, with exceeding indignation, especially when I was pinched, and found many Objections to which I could find no answers. Yet in spite of my Judgment, my Conscience stood as it could; and still multiplying my Prayers, and recurring to my Oracle, I repelled such thoughts, as Temptations. Well, in this perplexity I went on, and first observed the judgments of this Age, since the *Reformation*; and here I found in the very harmony of our Confessions, some little discord in these Opinions, but generally and the most part of our Reformed Churches favouring the *Remonstrants*; and among particular Writers, many here differing in judgments, tho' nearly linked in affection, and all of them eminent for Learning and Piety; and being all busied against the common Adversary, the Church of *Rome*, these little differences amongst themselves were wisely neglected and concealed. At length, some of our own gave occasion, I fear, to these intestine and woful wars, letting fall some Speeches very scandalous, and which cannot be maintained. This first put the *Lutheran* Churches in a fresh Alarm against us, and imbitter'd their hatred; and now, that which was but a Question, is made a Quarrel; that which before was fairly and sweetly debated between private Doctors, is now become an appeal to contention between whole Reformed Churches, they in one Army, we in the other. But still the most Wise and Holy in both parties desired a Peace, and ceased not to cry with tears, *Sirs*

*ye are Brethren, why do ye strive?* And with all their Power laboured that both the Armies might be joined under the Prince of Peace, against the Pope and the Devil.

But whilst these laboured for Peace, there never wanted some eager Spirits, that made all ready for War, and whose nails were still itching till they were in the wounds of the Church; for they could not believe they had any Zeal, unless they were furious; nor any Faith, unless they wanted all Charity. And by the wicked diligence of these *Bontefous*, that small spark, which at first a little moderation might have quenched, hath now set us all in a woful fire, worthy to be lamented with tears of Blood.

For the late *Arminians*, we say they are fled, and they say they are chased from us to the *Lutherans*; we accuse them of Sedition, Heresy and Schism; they often protest deeply before God Almighty, how truly, *ipse viderit & judicet*, that out of mere tenderness of Conscience, and zeal to Piety and God's Glory, they desired a moderation in some rigorous Opinions, but however a mutual toleration of one anothers errors and infirmities, still keeping the ligament of Christian communion and fraternity inviolable.

They complain, that in the late *Synod* things were carried very unequally; that Truth was not sought, but Victory; that their professed Enemies were their Judges; that the Scripture and reasons, since Published in the *Scripta Synodica*, were not thoroughly examined, and so their Consciences convicted; that they were condemned, but not confuted; that now they rest worse satisfied, than before; that those, which before were but private Opinions, and disputable Problems, and so accounted, are now made necessary Truths, and Canonized decisions. And they say withal, that this hath been the prime cause of all Schisms and Ruptures in the

Church in all Ages, that matters of Faith, and matters of Opinion have not been exactly distinguished, but the one obtruded with tyranny upon the Conscience for the other.

They ask, whether we think our first Reformers, like the Pope, infallible? Whether it was not possible for them to err? Whether it were not ingenuous to confess and correct a fault, when we are told of it? But principally, next after the Bible, they insist with great boldness upon their appeal to venerable Antiquity, which they challenge entirely to side with them. All the Greek and Latin Doctors for six hundred years after the Apostles, having expressly declared themselves against us, and many of them in whole Treatises of purpose; only St. *Austin*, they say, seems to favour us, with his two Disciples, *Prosper* and *Fulgentius*; and yet they only in the first point, concerning the *irrespective decree of Election*, yet therein speaking variously and uncertainly; in the rest, concerning the *Death of Christ*, and the *Perseverance of all the Faithful*, they clearly make for them.

You will ask me what I say of this; I must confess these reasons have convicted me, not so far as absolutely to yield unto them, or take part with them in any faction, you need not fear me for that, but so far, as not rashly to censure, damn or anathematize them, till I can see their Pretensions voided; but I was especially nettled with this confident appeal to Antiquity: For let me tell you, nature hath planted in me a very great Opinion and Reverence of those ancient Worthies, which were as far before us in true Devotion and Piety, as they are in time; And which the Catholic Church of Christ, hath ever justly honoured as her Fathers. And tho' I know them to have erred as Men, and will never make them the rule of my Faith, yet I abhor to think that they should live and dye, and con-

concur in any dangerous or damnable Opinion. Wherefore I purpote to lift this allegation to the bottom, and impartially to inquire into their judgment. Many of my hours for these many years last past have been spent upon these venerable Doctors, and I have with fruit and fidelity, collected out of many of them, many good and wholesome observations.

Upon this occasion, I betook my Self to my Notes and Exceptions, and in Truth, found nothing in them that favored those Opinions that I favored; I observed many shrew'd and pertinent Passages alledged by the *Arminians*, even out of St. *Augustine* and *Prosper*, and upon tryal found their Quotations very Faithful; especially *Vossius* in his *Pelagian History*, hath with great Learning and Diligence deduced the Judgment of all Antiquity in all these controversies, yet I suspected him as a Partizan, till I was better informed by some that knew him well, and particularly by your own most Worthy, Learned, Godly and Reverend Father, Dr. *Carleton*, late Bishop of *Chichester*, with whom having some private conference in *London*, some two years since, at his Lodgings in *Westminster*, among other good discourse we fell in talk of that Man, and I humbly desired his Lordship's Judgment, whether he was an *Arminian*, or no? He answered me, that he was no *Arminian*, but a very honest Man; and among other Synodists he bestow'd a Copy of his Book upon him. Since that, himself hath assured me that the good Bishop spoke true; for he hath declared himself in his last Book, to be of St. *Augustine*'s mind in these Questions, and is De Scrip-  
allowed by the States Public Professor at *Leyden*, toribusLa-  
where no *Arminian* is tolerated. Of him I will tinis.  
say no more but this; they that know the reading and judgment of that Man by his works, will confess

sels that there lives not this Day in *Europe*, any one more Learned: and by the Relation of some Persons of credit, and since that, by himself when he was with me of late in *Oxford*, I knew, that when the miserable Schism was at the hottest in those Countries, he never sided with either Faction, but would repair to both their Churches and Communion, to testify that he meant to keep peace with both.

But now you long to hear what is the issue of all my Study and Enquiry, what my Resolution; Why? You may easily conjecture; finding upon this serious search, that all doubts are not clearly decided by Scripture; that in the ancient Church, after the Age of St. *Augustine*, who was presently contradicted by many Catholics, as you may see in the Epistles of *Prosper* and *Fulgentius* to him upon that very occasion, they have ever been friendly debated, and never determined in any Council; that in our Ages, whole Churches are here divided, either from one another, as the *Lutherans* from us; or amongst themselves, as the Romanists, amongst whom the *Dominican* Family is wholly for the *Contra-Remonstrants*; that in all these several Churches, some particular Doctors vary in these Opinions. Out of all this I collect, for my part, that these Points are no necessary Catholic verities, not essential to the Faith, but merely matters of Opinion, Problematical, of inferior moment, wherein a Man may err, or be ignorant, without danger to his Soul, yet so still that the Glory of God's Justice, Mercy, Truth, Sincerity and divine Grace be not any ways blemished, nor any good ascribed to Mans corrupt Will, or any evil to God's Decree or Providence; Wherein I can assure you, I do not depart from my ancient Judgment, but do well remember what I affirmed

firmed in my Questions at the \* ACT, and have confirmed it I suppose in my Sermon. So you see, I am still where I was; If I can clearly discover any error or corruption in my self or any other, I should hate it with all my might; but pity, support and love all that love the *Lord Jesus*, tho' they err in doubtful Points: but never break Charity, unless with him that obstinately errs in Fundamentals, or is wilfully factious. And with this moderation, I dare with confidence and comfort enough, appear before my Lord at the last day, when I fear what will become of him that loves not his Brother; that divine Precept of love being so often ingeminated, why may I not when the Lord himself hath assured me, by his *Beati Pacifici*? You tell me of a *Damn* that should say, *Maledicti Pacifici*; but you and he shall give me leave in this contradiction, rather to believe my Saviour.

My loving Friend, I do very much esteem your Learning and Judgment, and am so much the more confirmed by your Letter, in my moderation; for you do oppose it with a very good Courage, but not with so good success. All the reasons which I have couched in my Sermon, stand still very firm, all unshaken, and almost all untouched. For my part, I honour Truth with all my heart, next after God, or rather as I do God himself, who is the God of Truth: and I shall esteem him my dearest Friend, that shall at any time conquer my errors with evidence of Truth; for that conquest shall be my happiness and Victory. Any error abuseth the Understanding, but an

\* Quæstiones Inceptoris Chr. Potter. 1627.

*Efficiencia-Gratia non pendet à libero influxu-Arbitrii.*

*Christus divina Justitia, vice nostrâ, propriâ & integrâ facit.*

*Ipsæ actus fidei, non credere, non imputatur nobis in justis sensu proprio.*

error in Religion corrupts it, in Faith poisons it; how happy and glad shall I be to be purged of all such Rust and Poison! But I am a Christian, and Rational, and still I must repeat it, I cannot be convicted but with Scripture or Reason; either of these, the former being grounded on the latter, will command my assent, but I cannot be chidden, or frightened, or forced into an Opinion; One good Argument sways me more than twenty Declamations.

Falshood is fearful, and loves to go disguised, to walk in a mist, and because it smells ill, to be trimm'd with all the flowers of Rhetoric; Truth hates nothing more than Masquing, she loves and longs to appear in her naked, native Beauty: and after the most rigorous, scrupulous Examination, remains still the same. Let me entreat you to look over again that Passage of my Sermon, which offends you; mark well what I say, and upon what grounds. See whether my Margin do not make good every particularity in the Text, where it is doubtful, by particular and pertinent Authorities. After tryal, if you please to inform me where I have faulted, I do seriously promise you to cast the first stone at my self, and to publish my own Retraction, after the most imitable Pattern, but never yet imitated, of the most Learned and Modest Bishop of Hippo. But that you will without reason, without fault reject and reprobate my Opinion, *ex mero beneplacito, ex absoluta voluntate*, as you know who says that God Almighty did with the most part of innocent Mankind, this I cannot think of you my Learned, Wise, Just and Merciful Friend.

You say the *Arminians* are Heretics, we may not be at peace with them; the matters controverted are fundamental, essential: To this I need say no more, for I have said enough in this Letter, and



in my Sermon to prove the contrary; and I doubt not, your second thoughts will persuade you to unsay it. If you persist, then let me tell you, all the Learned in Christendom of your own Party, even the late Doctors of the Synod, are your Adversaries; and very lately, as I have heard, in the Low-Countries, a Learned Synod of *Contra-Remonstrants* did purposely dispute this point; and conclude with my Assertion; giving other reasons why the *Remonstrants* remain banished: And instead of many Arguments, I will leave you one, whereon to meditate, which likewise makes very much for my main intention. The *Arminians* dissent from us only in these \* four Questions: the *Lutheran* Churches maintain against us, all these four Questions, and moreover a number of notable dreams and dotages, both in matters of Ceremony and Doctrine; amongst others, you remember their absurd *Ubiquity* and *Consubstantiation*. Now notwithstanding all their foul corruptions, yet I presume you know, for its apparent out of public Records, that our better-Reformed Churches in *England, France, Germany, &c.* by the advice of their worthiest Doctors, *Calvin, Bucer, Beza, Martyr, Zanchius, Ursin, Pareus*, have still offered to the Lutherans all Christian Amity, Peace and Communion; and desired them, conjured them to join all together the right hands of fellowship; tho' those virulent fiery Adders of *Saxony*, would never give ear to the voice of those wise Charmers, but profess to this day a perpetual foe hood, and immortal hostility against us. Altho' in *Polonia*, the *Lutherans* and *Calvinists* being of a better temper, have long lived in a heavenly and brotherly concord and communion, both of them retaining their old Opinions. Now say, good Mr. *Vicars* what think you? Do the *Lutherans* err fundamentally, or not? If so, then

\* Concerning *Predestination, Redemption, Grace and Perseverance.*

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they,

they have no union with God, nor connexion with Christ the Head; with what Conscience then could our Churches and Worthies offer them their Communion, and desire it? If not, how then doth the *Arminian* err fundamentally, since the *Lutheran* maintains the same Opinion, with many more and worse? And again, with what Conscience can the *Arminian*, properly *quæ talis*, be rejected out of our Communion; when the *Lutheran*, who is as bad and far worse, is invited to it, and would very joyfully be admitted? Solve me this Riddle, but solve it substantially and solidly, *Et eris mihi magnus Apollo*. You tell me *Beza* calls *Origen's* error *turpissimum errorem*; but by the way, that's not Latin for a damnable Heresie; and that *Sixtus Senensis* when he had muster'd his Fathers, rejects their Opinion: And you ask me what I think of *Trew* and *Careles* in the Book of *Martyrs*; All this very impertinently. I enquire not in that place, what *Beza*, or *Calvin*, or *Sixtus Senensis* thought, nor whether the old Fathers were deceived; these enquiries were not to my purpose: but can you deny that these writers testify, that many Learned, Pious, Catholic Bishops of the old Church taught *Predestination for foreseen Faith or Works*? And suppose them herein to have erred, as for my part I doubt not but they did, tho' upon other grounds than the bare assertion of *Calvin*, *Beza*, or *Senensis*; yet can you deny, that notwithstanding this error and others, they were then, and still since accounted holy Catholic Bishops? Do you not believe them to be with God? And think you not, as I do, that whosoever should involve them in a Capital censure (as none of your Authors do, but speak reverently of them all) should be grossly and wickedly uncharitable? Grant me but these things, which none can deny, and I desire no more, I have enough to make good my words.

For

For *Trew* and *Careles*, it seems you think *Trew* was *Careless*, and *Careles* was *True*; and to tell you my mind, I think so too. But remember this, that both of them were Martyrs, or Confessors; and so neither erred fundamentally; By consequence, my discourse is true, your's again impertinent. But the *Arminians* conspire with the *Romanists*; *Ergo*, no peace, no truce with either: I will plead for neither of them, but for my self. First, the ground of your inference is weak; excuse me, if I cannot reject an Opinion, *eo ipso*, without farther conviction than only because they of *Rome* approve of it. For what? Do not they, and do not we with them Anathematize the *Anti-Trinitarians*, *Arians*, *Nestorians*, *Eutychians*? &c.

Secondly, if you look again into your Books, and consider well, you will confess that the Church of *Rome* makes more against the *Arminians*, than for them. The prime Controversy, on which all the rest are but appendances, is that touching the *absolute irrelative Decree*; in which point, if you collect and number the Suffrages, ten for one against the *Arminians*. *T. Aquinas*, you know, was a great School-master, and had many Scholars; observe and see whether they all and many more, do not strongly swim in the Stream after *Austin*. And the truth is, our first Reformers did herein say over again those Lessons, which they had Learned in the *Roman* Schools; and the hardest Passages that have fall'n from *Calvin*, or *Piscator*, may easily be parallel'd with others as rigorous, in many *Romish* Doctors: especially of late years, the whole *Dominican* family have been zealous and Voluminous in these Questions, which they call, *de Auxiliis*; wherein, tho' they sweat to sever their Opinion from the *Calvinists*, as they call us, yet some *Jesuits* tell them, and very truly, that their labour is very vain and ridiculous. Among the *Jesuits* themselves,

the more ancient, as *Toller*, *Bellarmin*, *Valentia*, *Suarez*, do not in effect dissent from the *Dominicans*; only some few new ones, as *Molina*, *Lessius*, &c. take up the bucklers against them, and bid them battle, but in very fair and friendly manner: for they try it in a manly conflict, not as we do with passionate and mutual revilings, but with Reasons and Arguments, & *salvâ semper charitate*; for so they are commanded by their great Dictator at *Rome*, who indeed dares not otherwise decide the doubts, lest the grieved Party raise another more dangerous Question, viz. *whether his Judgment be infallible?* In like manner the Council of *Trent*, if you mark it, cunningly here declines the decision, and lurks in such general terms, like him that was call'd *Λοξίας* in the old Oracle, that both sides confidently avow the Sentence to be given for them, when indeed it is given for neither.

It is high time to ease both you and my self, for surely we are both weary of this tedious Letter; I will draw to a conclusion. I hold all necessary Verities to be clearly revealed in God's divine Book, and therein abhor all *Pyrrhonian* Suspension: for he is an Atheist that will not believe God Almighty when he speaks. I constantly believe all Scripture to be an heavenly Truth, tho' I cannot comprehend it with my reason; I believe likewise we shall know much more in Heaven, than we can do on Earth; I resolve never to be an *Arminian*, and ever to be Moderate. Howsoever some thoughts or perplexities may trouble my own Conscience, yet I resolve never to trouble the Church with them, they shall die in silence with me; *Errare possum, Hæreticus esse nolo*: Reason shall drive me from any Opinion (for I will espouse none out of obstinacy) and Truth ever command me. I shall labour effectually as I can in the Service of my Master Christ, and Preach him Crucified; I shall  
deplorè

deplore with a bleeding heart the Schisms of the Church, and ardently pray for her Peace and Prosperity. I shall study more to live, than to dispute; for none but the Devil gains by those contentions, who keeps Men's heads thus busied, whilst he seizes upon their hearts. For these Questions, the next Age may see their Issue; for me I rest in that of *Gamaliel*, *If this Counsel or Work be of Men it cannot stand, if it be of God, it cannot be destroyed.*

For my Sermon, I shall desire you to give a fair and benign interpretation, and to take it no worse than I intended it when it was Preached; It and I had many more thanks than we deserved, from the best of my Auditors, among others from the \*Bishop of *Coventry* and *Litchfield*, from the † Dean of *Winchester*, the ‡ Dean of *Glocester*, Dr. *Goad*, Dr. *Harris*, and how think you of these? Are they *Arminians*? Do not help to cast upon your Friend an odious and ungrounded Imputation, from which he is yet, and ever will be free. If you have any more to say, yet write no more; for I shall answer all your Letters in this kind with silence. When you and I next meet, we may more freely and safely communicate our thoughts. If I have been vehement, excuse me, and blame your self; my Reputation is dear unto me, and I could not be patient in the Reproach and Suspicion of Heresy. In the mean while continue to love your poor friend, but especially to assist him with your Prayers; I shall retaliate in both: and so commending you with all that are dear unto you, with my

§. \* *Tho. Morton* D. D. formerly Bp. of *Chester*, afterwards of *Durham*.

† *John Young* D. D.

‡ *Tho. Winiffe* afterwards Dean of *St. Pauls* and Bp. of *Lincoln*.

loving good Cousin, Mr. *Benson*, his Wife and Family, to the rich Mercies of God, in our Lord Jesus, I cease to write, but never to be

July, 7.  
1629.

*Your most affectionate*

*true Friend and*

*Brother in*

*Christ Jesus,*

C. P.

THE  
EXAMINATION  
OF  
TILENUS  
Before the TRIERS

*In order to his intended Settlement in  
the Office of a Public Preacher, in the  
Common-wealth of UTOPIA.*

WRITTEN BY THE  
*Right Reverend Father in God*  
LAURENCE WOMOCK, D.D.

SOMETIME LORD BP.  
OF  
St. DAVID's







T H E  
PREFATORY EPISTLE:

*Viro pari & familiari meo*

M. S. P.

**M**Y dear, and good Friend, these Papers come now to your hands, to give you assurance, that my many late discourses upon the Subject here treated of, were in good earnest. Whatever it was that occasioned the forming of my conceptions into this shape, there is nothing in the World hath had a greater hand (if so it may be said of motives) to give them Birth, than your passionate opposition. For I am weary of those debates by word of mouth, wherein Men of much Zeal and Prejudice grow so hot and so far transported, that instead of solid Arguments advancing orderly under the command of sober Reason, they can Levy no other forces but Froth and Choler to assist them. That I may no more break the peace, in this kind, with you, nor endanger making the least flaw in that dear Friendship, that hath by so long a Conversation grown up to so great a height betwixt us; I have resolved to take this calmer course, to give an account of some grounds of my present persuasions, wherein I differ from your Judgment. Perhaps they may some-time or other find your Affections so quiet, your Understanding so well awakened, and

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your

*your Will so willing to stand neuter, till these Truths have a fair and full bearing, that they may make a better impression than hitherto they have had opportunity to do, upon you. And because I remember in some heat of dispute you have thrown some things upon me; which were not so much faults in me, as prejudices and scandals taken up by your self, I shall briefly wipe them off, that such rubs being removed out of your way, you may have the less objection to fright you from a further enquiry into the Articles under question.*

*And now, I beseech you, in the first place, to upbraid me no more with the errors of my Education, for so I must now account them; because the greater the Prejudices were which were instilled into me against these Doctrines, the greater you ought to conclude the Light to be, which hath wrought this my present conviction of their Truth, and induced me to embrace them, against all the charms of Interest, and secular Advantages, wherewith the World tempteth us to the contrary.*

*Unconstancy, one of your other charges, I confess is sometimes culpable: but may we not say so too of constancy many times? Which is therefore resembled somewhere to a sullen Porter, who keeps out better company oftentimes than he lets in. Our happiness that will be unchangeable commenceth in a change; and it's our duty to turn from Darkness to Light, tho' we be called inconstant for it. We were not born with our Eyes open; neither shall we ever see far, if we look no farther than that Prospect, which some few admired writers have set before us; the new Man which we are to put on, is renewed in Knowledge: and if we receive our illumination regularly from Heaven, that is given according to the Capacity of the Subject. We have a dawning first, but the progress of our Light holds a proportion with the sedulity of our Studies. We are never too old to learn in Christ's School. But the great scandal, you say, is to profess my self a Disciple to such Masters. What Masters do you mean? I call*

no man Master on Earth in this Sense, nor ever will give any Man so great Dominion over my Faith as to swear Allegiance to his Doctrines. I would others were as free from this yoke of bondage. But yet I know 'tis not only a thing commendable, but a duty to march after the standard of Truth, what hand soever carries it before us. And who do you think were the bearers of it? If you inquire into their Learning, even their Adversaries being Judges, they were as Lights shining in Phil. 2. 15. the midst of a crooked and perverse Nation; and if you examine their Lives, for Piety and Justice, they were blameless and harmless as becomes the Sons of God, not more Polite in their intellectuals than unprovable in their Morals, but very eminent in both. And they have declared their Vertues as well in a way of passive obedience, as active. What Professors were ever more constant and chearful in their sufferings for the word of God, and for the testimony which they held, having Eph. 4. 21. been taught it, according to their full persuasion, as the Truth is in Jesus. They have been banished, imprisoned, &c. insomuch that one of them bespoke his fellow Soldiers in this conflict, after this manner; \* " You, " the Glory and Lights of our Society, whose bonds " are Famous throughout the whole Christian World, " whose invincible Patience hath given proof to your " very Adversaries, and all the World besides, that " the Remonstrants value their Consciences, above all " things whatsoever. March on with me, saith he, to " the Mark, by Honour and Dishonour, by evil " Report and good Report, as Deceivers and yet " true: as unknown and yet well known: as Dy-

\* Vos Societatis nostra decora ac lumina, quorum vincula jam non in Belgia tantum, sed pene ubique per totum orbem Christianum celebra facta sunt; qui patientia vestra jam per tot annos invicta atque infracta, Adversariis totique adeo mundo fidem fecistis, conscientiam Remonstrantibus pluris esse, quam quicquid uspiam carum est in mundo. Ita Pergite, &c. Apolog. pro Confess. in Prefat. ad finem.

“ ing and behold we Live: as Chastened and not  
 “ Killed: as Sorrowful yet always rejoicing: as  
 2. Cor. 6. “ Poor yet making many Rich: as having noth-  
 8, 9, 10. “ ing, and yet possessing all things.

*But you will say, 'tis not the suffering but the cause that maketh a Man a Martyr; and those Men run after the error of Pelagius, who was condemned by the Ancient Fathers, as an Enemy to the Grace of God. To this I shall return Arminius his own solemn Protestation. Inspiciantur capita omnia Pelagianæ doctrinæ, prout illa in Synodis Milevitana, Arausicana, & Hierosolymitana enarrantur & condemnantur, etiam ut a Pontifice Romano Innocentio referuntur; & apparebit posse quempiam Pelagianam doctrinam improbare, & tamen doctrinæ isti, (Gomari scilicet,) de Prædestinatione non accedere: And a little after, Profiteor interea me Pelagiana dogmata, quæ ipsis imponuntur a Synodis supra nominatis, ex animo detestari, & si quis commonstrare possit, ex iis quæ dico, quidpiam sequi, quod illis affine est, sententiam mutaturum & correcturum. If the protestation of this Person be not sufficient to clear the innocency of these Tenets, then take Vossius his Pelagian History, and Grotius his disquisition on that very Argument, for their compurgators. Withal let us remember the Caveat, which Arminius gives; neque id solum studio habendum, ut a Pelagiano dogmate recedatur quam longissimè; cavendum etiam ne in Manichæismum, aut quod Manichæismo est intolerabilius, ratione saltem consequentiæ suæ incidatur. But you object further, that these Tenets are not agreeable to the doctrine of St. Augustine, the Maul of Heretics, as he is styled. St. Augustine must give us leave to depart from him, when he taketh leave to depart from all that went before him, and from himself also; and which of you will follow him in all he held? For it is obser-*

ved, that he changed his Batteries, as he changed his Enemies, and employed other Principles against the Pelagians, than those he used in combating the Manichees; and from the variety of his Opinions in these points it proceeds, that his followers express themselves in such different terms, that tho' taught in the same School, and of the same Master, yet they seem not to have learnt the same lesson. And yet we must not deny what Arminius observed, that St. Augustine might have confuted the Pelagians sufficiently, and yet have omitted that way of Predestination which he taught. And yet the doctrine of Predestination, as it is handled by Gomarus and the rest of his persuasion, differs much from that of St. Augustine, and lays down many things which Augustine would by no means grant, tho' the greatest Adversary the Pelagians had. And therefore your objection that these Tenets are against the Doctrine of the Synod of Dort, is of no value; for besides their dissent from all the Ancients, and from St. Augustine himself, the manner of their proceedings, in carrying on that business against the Remonstrants, were enough alone to beget an aversion to their Doctrine. Take it in their words who had most reason to be sensible of the injury, the writers of the \*History of the Remonstrants, where they refer us to their Historical account of the proceedings, and antidote against the doctrines of the Synod of Dort; in which, they say, it's partiality, but especially the fraud, deceit, and equivocations made use of in the Canons of that Synod, to colour and varnish over the horrible Doctrine of absolute Predestination, are clearly discovered. Tilenus, who was present there, an Eye and an Ear witness of those Transactions, could

\* Iniquitas (Dordrac. Synodi) imprimis autem fraudes, imposturae, & equivocationes in Canonibus Synodicis ad horrentissimam illam absolute Predestinationis sententiam colore aliquo fucandam & incrustandam usurpata, clarissime deteguntur. Script. Hist. Rem. P. 211.

discover something: but he spares you. And yet he cannot but tell you, that the many pitifull shifts, thin distinctions, and horrid expressions, which he observ'd to be frequently made use of, by Persons of that persuasion have contributed very much to the rectifying his Judgement. Would it not startle a Man, that were well in his wits, sadly to consider that Opinion so stiffly maintained by \* Piscator, Maccovius, and divers others; viz. that God hath so predetermined the Will of every Man to every Action, that he cannot possibly do any more good than he doth, nor omit more evil than he omitteth? What sad inferences may be drawn, and properly enough from this doctrine? Will it not, in the consequence of it, take of the wheels of duty, and furnish the careless with an excuse, and lay all Sin at the door of the most holy God? Some of you indeed, to decline the odium of this assertion, do tell us the quite contrary, and affirm roundly that Men may do more Good, and commit less Evil if they will. But see the fallacy; they hold withall, that for them to will either, the Decree of God hath made impossible. You may as well say, that a dog can fly, and a horse become an excellent Philosopher, if they Will. You cannot but take notice when you are treating of these points, how your Doctrines and uses do interfere; and when it hath cost you much noise and sweat to confute, what you account an error in the Doctrine, how you are fain to court the very same Opinion to come in, to help you at a dead list, in your exhortation. You deliver it for sound Divinity, that Christ died only for a few, and yet you vehemently urge all Men to believe in him, which they cannot rationally do, unless they be persuaded of the contrary. Have you heard the preacher

\* In summa se tueri fatetur Deum absolute decrevisse ab eterno & efficaciter, ne quispiam hominum plus boni faciat, quam reipsa facit; aut plus mali omittat, quam reipsa omittit. Piscat. ad Amicum. dupl. Vorstii. Pag. 175. Vid. Act. Synodal. Part. 2am. pag. 36, 37.

inveigh against Apostacy, and yet almost in the same breath, tell his Audience the Elect can never fall away, and the rest never stood? What is this but to take away the very subject of that Sin? What construction have I known some Men put upon these particles, in those Texts; Let him that thinketh he standeth, &c. and what he seemeth to have, &c. as if they signified nothing but a bare appearance or misconceit, when 'tis most evident, they are either a redundance in the Phrase, or imply reality? One while you cry, Ω βάλῃ! and declaim against prying into God's secrets; anon you are as definitive, as if you had been of God's Council, and seem to be angry that others should pretend to have as good a key to open that Cabinet, as your selves. You ascribe much to God's Omniscience, and yet you will not allow him to see future events but by the \* perspectives and optics of such Decrees as your selves fancy him to have made to that purpose. You set up his Sovereignty to confront his other Attributes, viz. his Justice and Mercy, and think you do much honour him in assigning him a Power to command Perjury, Lying, Blasphemy, and a Prerogative to cast poor innocent Babes into Hell-torments; a piece of Doctrine which the great Patriarch certainly never dream'd of, when he expostulated with his maker, and said, shall not the Judge of all the Earth do right? Indeed ye seem to magnify the riches of the divine Grace: but when we come strictly to examin it, 'tis by a false glass; for when we look thro' the other end of the Perspective, we find that Grace infinitely extenu-

1. Cor. 10.

12. Luk. 8.

18.

Heb. 4. 1.

Gen. 18.  
25.

\* Ideo præciverit, quia decreto suo sic ordinaverat. Calv. Inst. Lib. 3. Cap. 23. Sect. 7. Vid. Not. ad Pag. 257.

† Fateor & ipse, quod ad communem sentiendi consuetudinem crudum nimis hoc videri; Deum posse blasphemiam, perjurium, mendacium, &c. imperare; quod tamen verissimum est in se, &c. vid. Szydlovium apud Steph. Curcellæum de jure Dei in Creaturas. Pag. 25, 26. This is bound up with Armin. Examen. Theſ. Gomari in Octav. of small Price and great Profit.

ated, by the flat and absolute denial of it to the far greater number of Mankind. And that you may have it the more free to your selves, you render it very illiberal to the most part of Christians, who equally share with you in the same common invitations and dispensations of it. And that you may make it serve your turns in all cases whatsoever, you have laid the great Excommunication of Reprobation upon the rest of Adam's posterity to exclude them utterly and for ever from the benefits thereof. Nay, you think you cannot sufficiently extol, as to some Persons, that special Grace, which is God's free Gift, unless you extinguish, as to others, as far as your Opinion can reach, that universal Justice which is his very nature; to the dignity whereof 'tis not only disagreeable, but inconsistent, that he should, as you would have him, procure himself Glory out of the everlasting Misery of his own poor innocent Creatures, or take pleasure in it. What think you of that passage, which an honest ear-witness told me from the mouth of one of your Brethren, that God deals by Reprobates, as the Rat-catcher does by those vermin, who stop up all their avenues and passages, and then hunts them with his dogs that he may provoke them to fly in his face? Do such expressions become the Pulpit, or that reverence which should govern our thoughts, when we speak of the divine Majesty? But this is one of your excellent Artifices to salve the Justice of God's Decree of Reprobation, and because you dishonour him in the first act of it, the Preterition of those forlorn wretches without any respect to Sin, you think to make him amends in the latter, by saying in effect, that he does necessitate them to sin, that he may seem not to condemn them without Justice.

\* *Reprobatio facta est nullâ habitâ peccati ratione. — Ibi demum infinitum sâd & abyssus est divina discretionis, quando sine peccati ratione quidem reprobantur. Ant. Theſius. ad Summ. Baronis, ex Piscatore, & ex Wittak. Cyg. Cant. pag. 57.*

For



For thus some of your \* Party say, his Wisdom hath contrived it, and his Will decreed it, and his Power bringeth it to pass insuperably. I know you will shift this off, by saying, the Reprobates sin voluntarily. But will this Plea more alleviate, or aggravate the cruelty? An holy Man could say, it is better to be in Hell without Sin, than in Heaven with it. If a Man be cast into Goal without fault, he carries the comfort of a good Conscience to help to bear the burden of his durance; but when his Judge contriveth to draw him in to be a partner in some Crime, that the guilt and remordency of his own Conscience may make an accession to his Misery, this leaves him nothing to reflect on to mitigate his Torments. I pray, by whose Decree comes it to pass that the Soul of the Reprobate is polluted at the first? Their first Sin comes to them only by Imputation, as divers of your party do contend, and that draws all the rest after it by an unavoidable and invincible necessity; as they acknowledge likewise. Upon which account, God should have been less severe, if he had cast them into Hell innocent, and without any Sin

\* Quia reprobatio immutabilis est, &c. damus Reprobos necessitate peccandi eoque & perirendi, ex hac Dei ordinatione constringi, atque ita constringi ut neque aut non peccare & perire. — non dubitamus ergo confiteri, &c. Zanch. de Nat. Dei. Lib. 5. cap. 2. de Predest.

Unde factum est, ut tot gentes, una cum liberis eorum infantibus aeterna morti involveret lapsus Ada absque remedio, nisi quia Deo visum est? — Decretum quidem horribile, fateor: inficiare tamen nemo poterit quin praeceperit Deus quem exitum habiturus esset homo, antequam ipsum conderet, & ideo praeceperit, quia decreto suo sic ordinarat. Calv. Inst. Lib. 3. Cap. 23. Sect. 7.

Interea hanc meam esse doctrinam agnosco, non solo Dei permissu, sed arcano etiam consilio lapsum fuisse Adam, omnesque posterius suo lapsu in aeternum interitum traxisse. — Quod si Deum natura legibus subicere tibi propositum est, injustitia eum damnabis, quod ob unius hominis culpam omnes aeternae mortis reatu tenemur impliciti. Peccavit unus, omnes ad poenam trahuntur; neque id modo, sed ex unius vitio omnes contagionem contrahunt, ut corrupti & mortifera labe infecti nascantur. Quid

at all, them, as you say he cast off, or past them by at first, without any respect at all to it. But you have one reserve behind, by the strength whereof you are confident, after all these disputes and foils, to win the field at last. Upon the Master you say, God's Decrees could be no other then they are; for *Decreta & libera Dei Actiones sunt ipse Deus*, the Decrees of God are God himself: and therefore to make a conditional Decree, were to make a conditional God, and if Election or Reprobation should have respect to any qualifications in their objects, this would amount to a denial of God's Independency. And having resolved Justification to be an immanent act of God, and consequently God himself: it follows, you say, from the same Topic or Principle, that it must be from all Eternity, and that *Mens Sini* are remitted before they be committed, and that it is as impossible for all the most horrid Sins in the World, to cause any interruption of a Man's Justification, as for Almighty God to become mutable in his Nature and Being; that Faith serves not as a condition to qualify us for our actual Justification before God, but only for a mean to procure the sense and feeling thereof in our selves. These Opinions with many others of like import, you say, do unavoidably follow from that one Position, which you think as certain, as if you found it, *totidem verbis*, in the Gospel. But that the very foundation, upon which you build so many gross

*Quid tu ad hoc, bone Censor? An Deum crudelitatis damnabis, quod suos omnes factus precipitaverit in exitium, unus hominis lapsus? Etsi enim se & suos perdidit Adam, corruptionem tamen, & reatum arcano Dei judicio adscribere necesse est; quia nihil ad nos unus hominis culpa, nisi nos cœlestis iudex æterno exitio adigeret. Idem in Resp. ad Calumn. Nebul.*

Liberi arbitrii fuisse dicunt (Adam) ut fortunam ipse sibi fingeret: Deum verò nihil destinasse nisi ut pro merito eum traderet; tam frigidum commentum se recipitur, ubi eris illa Dei Omnipotentia, quæ secundum arcanum consilium, quod aliunde non penderet, omnia moderatur? Vid. Loc. Inft. ubi supra.

errors, is it self unsound, you may learn from your own Gomarus, who was once of that Opinion with you, but being afterwards awakened to a more clear sight and mature Judgment in this point, he hath left arguments enough upon record in his own writings to confute you; to which purpose I shall subjoin his own \* words presently.

In the mean time, if there be, in any one word of this address, more asperity than I ought to use, or your self can well digest, I desire you to pardon it, for God's honours sake, which I am zealous to vindicate from that foul impeachment, which something more than a mere jealousy prompts me to believe your Opinions guilty of. Nevertheless, to conclude with the words of the great Apostle, whereto we have already attained, Phil. 3. 16. let us walk by the same rule, let us mind the same thing. Endeavoring to keep the unity of the Spi-Eph. 4. 3. rit in the bond of Peace. I have two things, which I must yet beg of you upon the score of our old friendship, viz. the continuance of your Affection and your Prayers; which I'll assure you, how freely soever you lay them out, they shall not be cast away upon, Sir,

Your true and

Faithful Servant,

, N. N.

\* Gomar. Tom. 3. Disput. 9.

28. Ex qua, efficientis decreti, explicatione, gravis illa & ad veri Dei notitiam ac cultum pertinens, controversia; An Decretum Dei, sit Deus, necne? commodissime dirimi potest. Siquidem spectata cum rei, tum Dei natura, negationis veritas perspicue demonstratur.

29. Nam a natura rei hac demonstratio est; nulla actio, à consilio & voluntate Dei liberè agente dependens, est Deus: Deus enim à se, natura est: non verò à consilio ac voluntate liberè agente, dependet: atqui Decretum Dei, est actio, à consilio & voluntate Dei, liberè agentis dependens. Ergo Decretum Dei, non est Deus.

30. A natura verò Dei (ut causa efficientis Decreti) altera etiam invicta demonstratio promanet; Deus est ens, absolute necessarium. Ergo Decretum Dei, non est Deus.

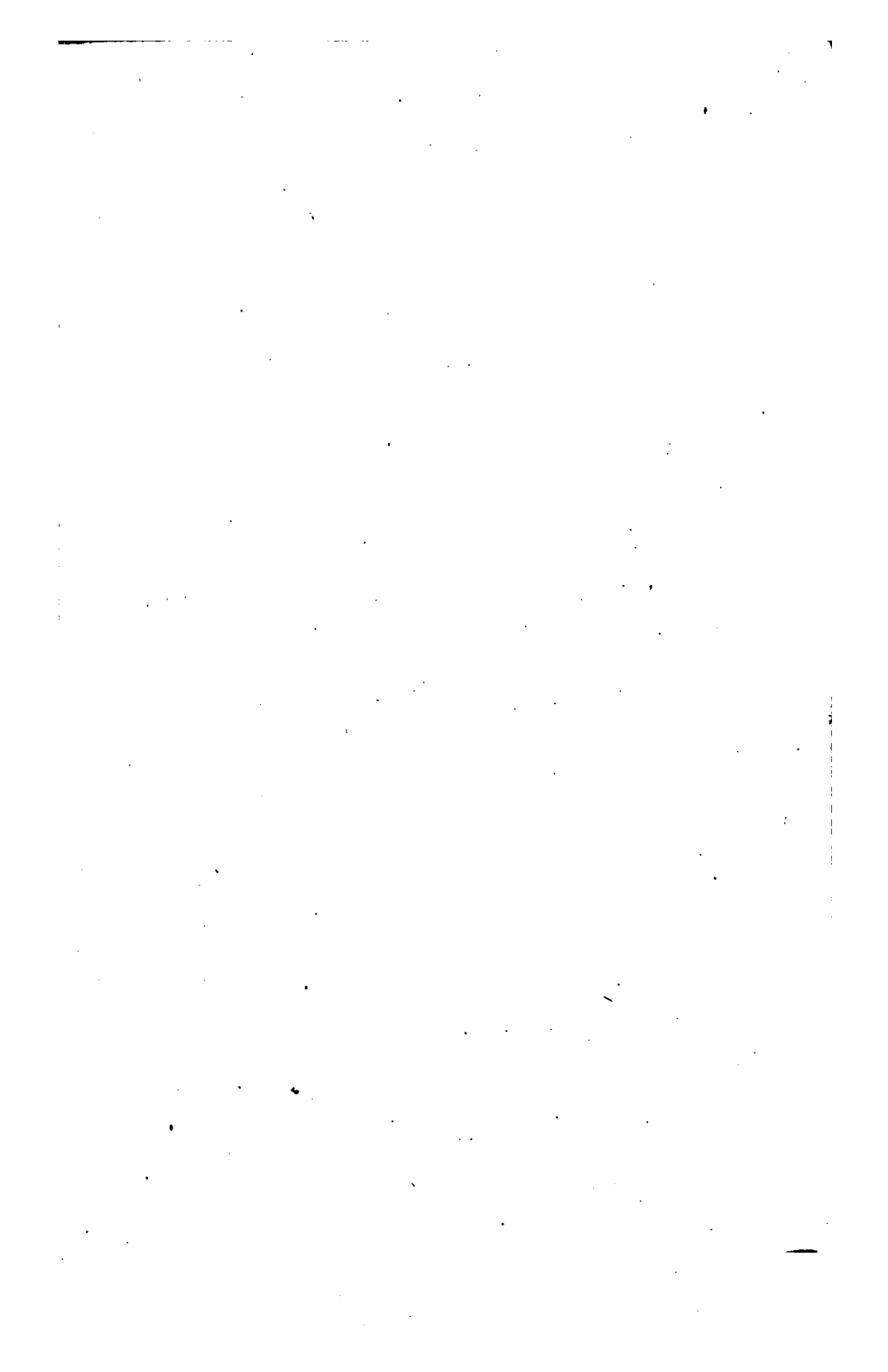
31. Ex quibus etiam, (ut alia omittamus) clarissimum, æternitatis Dei & Decreti discrimen, elucet. Nam ut Dei Existentiæ sit Æternitas ejusdem, absolute necessaria est. Contra verò, & Decreti Existentiæ, à causa, liberè agente, dependet; sic ejusdem Æternitas merè arbitraria est: ut qua sic est, ut non esse potuerit: quemadmodum ex superioribus constat. Ideoque Decretum, non *αὐτοῦτοῦ*, seu eadem prorsus ratione, quæ Deus; sed *ἀνάλογον*, æternum appellatur. Ac propterea ex ea, Decreti Deitas non firmatur, sed evertitur.

32. Neque tamen, Essentia Divina Simpliciter (qualem sacra litera ei attribuit) ideo violari, si non omne quod in Deo est, sit Deus, ex actionibus personalibus (generatione Filii à solo Patre, & spiratione Spiritus sancti, ab utroque) evincitur.

33. Eas enim, sic in Deo esse, ut tamen, illa illius simplicitate, non sint Deus, sole clarius apparet. Essentia, enim Dei, absolute ac simpliciter, communis est tribus Personis: contra verò actio personalis, ut generatio Filii, non est absolute ac simpliciter communis tribus Personis: contra verò actio Personalis, ut generatio Filii, non est absolute ac simpliciter communis tribus Personis, sed propria certè: Ergo actio personalis, non est essentia Dei. Deinde, Deus *αὐτοῦτοῦ*, predicatur de singulis Personis divinis: actio personalis Dei non predicatur *αὐτοῦτοῦ*, de singulis Personis divinis: Ergo ea non est Deus.

34. Ideoque mirandum non est, si liberrima voluntatis Dei in rebus futuris pro arbitrio determinandis actio, in Deo sit, nec tamen sit Deus. Idque sane non ignorasse Clariss. Ursinum apparet ex Catechesis explicatione, ad Quæst. 58. de vita æterna, Quæst. 1. etsi minus accuratè exponere videatur.

T H E



# THE TRIERS.

Dr. ABSOLUTE, *Chair-Man.*

Mr. FATALITY.

Mr. PRÆTERITION.

Mr. FRY-BABE.

Dr. DAM-MAN.

Mr. NARROW-GRACE, *alias stint-grace.*

Mr. EFFICAX.

Mr. INDEFECTIBLE.

Dr. CONFIDENCE.

Dr. DUBIUS.

Mr. MEAN-WEL.

Mr. SIMULANS.

Mr. TAKE-O'TRUST.

Mr. KNOW-LITTLE.

Mr. IMPERTINENT.

THE

*The Clerk examined*  
T I L E N U S

Awel-willer to some Tenets of the Remonstrants, and by fiction of Person.

1. INFIDELIS, *an unbelieving Person.*
2. CARNALIS, *a Carnal Profane Person.*
3. TEPIDUS, *a lukewarm slothful Person.*
4. TENTATUS, *an afflicted despairing Person*

The Commoners being all sate and TILLENUS presenting himself, with a Certificate and a legal Presentation, before them; The Chair-man addresseth his Speech as followeth.

T H E

# T H E EXAMINATION O F T I L E N U S, &c.

**D**R. *Absolue.* The great Prudence and Piety of the Governors of this Common-wealth, considering how apt the people are to be influenced by the Principles and Examples of their constant Teachers, have been pleased out of an ardent Zeal to God's Glory, and a tender Care of Mens precious Souls, to think upon a course how their Dominions may be made happy in the settlement of an able and godly Ministry among them : for which purpose they have appointed Commissioners to examine the Gifts of all such as shall be employed in the Office of Public Preaching. And seeing you have addressed your self to us for our Approbation, in order to your Establishment in that Office, we hope you understand the nature and weight thereof. You are to be a Pastor not of Beasts, but of reasonable Creatures, framed after God's own Image, and purchased with his Blood. Having undertaken this charge, 'tis incumbent upon you to watch for those Souls under your Inspection, as one that must give an account; and what shall perish thro' your Default will be required at your hands. And that we may not be found Trayers of the great Trust reposed in us, we must receive  
some



some satisfaction, how you stand qualified for the carrying on so great a Work, as you pretend to be now called unto.

And because it is to be suspected that he who hath been so regardless of his own Soul, that he is not sensible of the work of Grace in himself, will not be very zealous in his Endeavors to procure it to be wrought in others; therefore let us be informed in the first place, what assurance you have that you are in the State of Grace?

*Tilenus.* Sir, I trust, you shall find that I am no Reprobate.

*Dr. Confidence.* Methinks you speak very doubtfully.

*Tilenus.* Sir, I humbly conceive it becomes not me to be too confident, when the modesty of the great Apostle, was content, upon occasion, with <sup>2 Cor. 13.</sup> the very same expression which I used.

*Mr. Efficax.* But can you remember the time and place, when and where that work of Grace was wrought in you? By what means, and upon what occasion?

*Tilenus.* I suppose they are violent and sudden changes only, from one extreme to another, that fall under such a punctual observation. Had I with *Mary Magdalen* been so notoriously lewd, as to make the City ring of my Crimes: or had I travelled with a design of Blood, as *Paul* did, and procured a commission to execute it upon the Church of Christ; my Conversion, if sincere, in that case, must needs have been very remarkable. Or had I committed Adultery, and then tempted the injured Party with much Artifice to cloak it; and because I could not, with all the wicked charms of intemperance, prevail to induce him to it, deliberately contrived and commanded his Murder: Or had I, thro' a surprize, so passionately denied and forsworn my Lord and Master; as you

very well remember who did, the solemnity requisite to attend Repentance for such offences would have made as deep an impression in my memory, as the frequent inundation of tears did in those transgressor's cheeks, and there would have been no need of red letters in my Kalendar to render such a time observable with me. But blessed be God! by whose Providence it was, that being dedicated to the Service of Christ in mine Infancy, the Piety of my Parents took an early care that I should not be alienated from him thro' the allurements of the World, for want of a religious Education: and from a Child having been acquainted, as *Timothy* was, with the holy Scriptures, which are able to make us wise unto Salvation, thro' Faith which is in Christ Jesus; herein I have exercised my self, thro' the assistance of his Grace, to have always a conscience void of offence towards God, and towards Men.

*Mr. Narrowgrace.* You speak as if Regeneration came by Nature and Education.

*Tilennus.* No, Sir; to say Regeneration comes by Nature were a contradiction.

*Mr. Takeo'-trust.* Do you not remember what the Apostle saith; *We have all Sinned and come short of the Glory of God. We are dead in Trespasses and Sins,* and are by nature Children of Wrath? Can there be so great a change wrought in a Man, as is a change from Death to Life, and he have no apprehension or feeling when such a change is wrought in him?

Rom. 3.  
23.  
Eph. 2.1.3.

*Tilennus.* When I reflect upon the exuberance of the Divine Grace under the Gospel, I persuade my self, there is some difference betwixt Christians, born of faithful and godly Parents, and from their Child-hood Educated and Instructed in the ways of Faith and Piety; I say, we must make a difference betwixt these, and those *Jews* and *Gentiles* of whom the Apostle speaks, before they were made: *Christi-*  
ans.

ans. I know you will not allow *Heathens* to stand in competition with the Servants of *Jesus*, devoted to him from their very infancy: neither is the Law and Discipline of *Moses* an equal standard to measure the dispensations of the Grace of *Jesus Christ* by; and yet, if you consider *Zachary* and *Elizabeth*, who, tho' trained up under the Pedagogy of *Moses*, date their practice of Piety from their youth, (as you ought to do, for why should we make an exception where God makes none?) You will find, that *being righteous before God and walking in all the commandments and ordinances of the Lord blameless*, they were not capable of answering your question, *when and where and how the work of Grace was wrought in them*. Now if the ministration of *Moses*, which was in comparison a ministration of Death, was thus Glorious: how shall not the ministration of *Christ*, which is the ministration of the Spirit, be rather Glorious. Under the Gospel that Covenant is fully accomplished, wherein God bound himself to *Abraham* by the sacred tie of an oath, to grant us a power to serve him in Holiness and Righteousness, all the days of our Life. And the conveyances of this powerful Grace being all put so freely into our hands (the Word and Sacraments) it is required of us as a duty, to have Grace, whereby we may serve God acceptably, with Reverence and Godly Fear. And doubtless 'tis only our own inexcusable fault if we have not; for indeed, be it spoken with holy reverence, the administration of our sacred Baptism, were no better than a piece of solemn Pageantry, if Grace were not conferred upon us in receiving that Sacrament: for therein are begged, on our behalf, the blessings of *Christ*, Grace and Pardon, with the renewing and assistance of the holy Spirit. These the Church by Prayer seeks for, on our behalf, by virtue of that Covenant, wherein God hath promised and engaged

Sec. 1:  
Kings. 18.  
12.  
Luke. 1. 6.

2. Cor. 3.  
7. 8.

Luk. 1. 73.  
74. 75.

Heb. 12.  
28.

himself to bestow them; *which promise he for his part, will most assuredly keep and perform.* Then upon this, we engage our vow, *to forsake the Devil, and all his works, and to keep God's holy Will and Commandments.* Can we think either that God, in Goodness or Justice would require such an engagement at our hands, under peril of a greater condemnation, or that the Church of God in prudence could oblige us to undertake it, without good assurance of sufficient Assistance and Power from his Gracious Spirit to enable us to perform it according to the tenor of the Gospel?

Mr. Frybabe. It seems you are for universal Grace, and you hold, that all the Children of the Faithful, dying in their infancy, and before they have the use of reason, are saved by virtue of that Covenant, made with us in the Blood of Christ, into which they are consigned at their Baptism; as if all such were invested with some privilege to exempt them from the absolute Decree of Reprobation.

Isa. 49: 8.  
Heb. 13.  
20.

Tilennus. This, Sir, is the Faith into which I have been baptized and catechized; for I am taught to profess, that in my baptism, *I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.*

Mr. Knowlitt. But you know, that *without Holiness no Man shall see the Lord.*

Heb. 12: 14.

Tilennus. That I very well remember: but with all I consider, that besides that *federal Holiness*, which removes all obstacles in the children of the Faithful, and renders them recipients duly qualified for the Sacrament, I am instructed, in my Creed to believe in *God the Holy Ghost, who sanctifieth me.* (that is, if I do not resist his work and quench his motions) and am further directed to beg by *diligent Prayer his special Grace* to enable me to discharge my duty to God and my Neighbor; which

Grace

Grace, if I be not wanting to my duty, I have reason to assure my self of, upon the strength of Luk. 11. 13. our Savior's Promise.

In short, Baptism being styled, *the laver of* Tit. 3. 5. *Regeneration.* And the children of the Faithful, being in no capacity of putting a bar against the efficacy of it, the learned *Davenant* (one of the Divines of the Synod of *Dort*) concludes, that, therein they are truly Justified, Regenerated and Adopted, and by this means a State of Salvation is conferr'd upon them suitable to the condition of their Infancy; and arriving to the use of reason, if they walk in the strength of the Divine Grace, under the Command and Conduct of the holy Spirit, and fight under Christ's banner, as generous Souldiers, engaged by solemn Covenant, and armed with assistance from above to that purpose, should do, we are assured that *Sin shall not get the Dominion* Rom. 6. *over them. For he is greater that is engaged in* 14. *them, for their assistance, than he that is in the* 1. John. *World against them.* Whereupon the same Apostle 4. 4. *is confident to conclude We know that whosoever is* C. 5. v. 18. *born of God Sinneth not: but he that is begotten of God keepeth himself; and that wicked one toucheth him not.*

*Mr. Knowlitle.* You speak as if a Man might live without Sin, and so be saved without Christ.

*Tilenus.* Sir, I believe it is the duty of the children of God, and therefore possible, *to be blameless and harmless, without rebuke, shining as Lights, in the midst of a crooked and perverse nation.* That at Christ's coming *they may be found of him in peace,* 1. Pet. 3. 14. *without spot and blameless;* but this is done, not without Christ, but thro' the Power of his Grace, rescuing them from the pollutions, that are in the World thro' lust, and from all the carnal invitations, that do so earnestly solicit them. Yet this is not to live without Sin; for there are Sins of  
igno-

ignorance and inadvertency, which, many times, thro' the levity of the matter, insensibly steal from us: Sins of infirmity, wherein we are surprized on a sudden, and Sins wherein we are overtaken thro' the daily incursion and tiresome importunity of temptations; but these, upon a general humiliation and petition, being put upon the accounts of Christ's Cross, and pardoned, as it were, of course to the regenerate, do not interrupt his Estate, nor impeach his Interest in God's favour, and hereupon such Men are reckoned by our Saviour in the account of *just persons which need no repentance*; Nor *no more washing, save of their feet*. Which is ordinarily performed in the daily use of their Prayers and other holy Offices.

Luk. 15. 7.

John. 13.

10.

Mr. *Takeo'-trust*. But we see, by daily experience, that the dearest of God's children, do frequently complain of their corruptions, and bitterly bewail them, and grown under the apprehension and burden of them: *Oh wretched Man that I am!* &c.

Prov. 28.

14.

*Tilenus*. No doubt, 'tis fit a Christian should entertain such a holy jealousy over himself, as may make him humble, and keep him upon his guard, vigilant and industrious. *Blessed is the Man that feareth always.*

Mr. *Narrowgrace*. Yea, but we find also that the most eminent of the Saints of God have fallen foully.

*Tilenus*. We must walk by precept not example; especially we should take heed we do not transcribe a foul copy, tho' written by the hand of the greatest Saint in Heaven, who, we know, had never been admitted thither, had not that hand been wash'd in the streams of Repentance and the Blood of Christ. But the truth is, such is the frailty of our human Nature, and the lubricity, the flexible and wax-like temper of youth, so apt to receive the impres-

impressions of vice, and such the precipitancy of our passions, that if we be not bridled by the benefit of a more severe and holy institution, and taught to improve our Talents of Grace and Nature for our own preservation, the deceitful paintry of Pleasures, and the snare of occasions, and the witchcraft of ill company and examples, with the sundry stratagems of that politic Enemy, who manageth all the rest to his best advantage, will surprize and foil, and most miserably wound us. But as to deny the possibility of preventing this mischief, were an huge disparagement to the Power of the Divine grace; so having that Grace so abundantly administred, as it is under the dispensation of the Gospel to prevent, and assist and follow us; not to cooperate therewith, but to let loose the reins unto our lusts, and give way for Sin to abound, that Grace may much more abound to the working of a remarkable Repentance, that having such a signal experience of Sin and Misery, we may be able to give a punctual account of the time and manner of our Conversion; what were this but to grow desperate and tempt God; a ridiculous folly joined with a most execrable impiety, like a Man that sets his house on fire, that he may make light for others to read the evidence, by which he holds it; we should turn God's Grace into lasciviousness, and venture upon a certain Evil, for an uncertain Good, and our damnation would be just.

*Dr. Confidence.* If a Man should do so wilfully and off set purpose I grant it: but if you cannot satisfy our question concerning your certainty of being in the state of Grace, how will you be able to obey that of the Apostle, *Sanctify the Lord God* <sup>1. Pet. 3.</sup> *in your hearts, and be ready always to give an answer* <sup>15.</sup> *to every Man that asks you, a reason of the hope that is in you, with meekness and fear?*

*Tilenus*

*Tilenns.* That you may not think I have a desire to wave your question, by telling you, that I perceive, you do, many times, allege Scriptures very impertinently; I shall shape my answer directly, to what I conceive to be your meaning: we must consider therefore what our Savior Christ saith, *Luk. 17. 20.* very applicable to our purpose, *the Kingdom of God, in the work we speak of, cometh not, always, with observation:* but, many times, 'tis as if a Man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring, and grow up, he knoweth not how. And therefore I observe our Savior and his Apostle direct us to make our Judgment *à Posteriori*, from the effects. *By their Gal. 8. 4.* fruits ye shall know them. And let every Man prove his own Work, and then shall he have rejoicing in himself alone and not in another. The children of God are called *Saints of Light*: And the wiseman saith, *Col. 1.* *The path of the Just is like the shining Light, that shineth more and more unto the perfect day.* 'Tis only the conscience loaded with guilt, and fear, and Horror, having fire put to it, that like a Gun charged with Powder and Shot, makes a bounce when 'tis discharged. Experience teacheth, that the natural day breaks without a crack to report it to us, and so does the day of Grace too in many Souls. Tho' the Sun rise under a Cloud, and so undiscernibly, and the clock of Conscience do not strike to give notice of the hour, yet we may be assured he is up by the effects, *viz.* if his influences have dried up the dirt, and made the plants and herbs to spring out and flourish. *Grace is more discoverable in the progress, than in the dawning of it.*

*Mr. Impertinent.* But the Apostle saith, *He that hath not the Spirit of Christ is none of his.*

*Tilenns.* And I say as the same Apostle to another purpose. *I think also, that I have the Spirit of God.*

Mr.



**Dr. Confidence.** You said well even now from our Savior, that the Tree is known by the Fruits; can you give us a good account of the Fruits that the Spirit of Christ hath brought forth in you, so as we may be able to distinguish them from counterfeit, and discern that they procede from the holy Spirit, not a lying one.

**Tilenus.** That I may not deceive my self nor you herein, I think the surest way is, not to go by the common *Inventory* of the World; whereby I find Men pretending to godliness, to be generally very partial in their reckoning: if they *abhor Idols*, they think it tolerable enough to *commit Sacrilege and Sedition*: and if they be not drunk *with wine or strong drink*, they think 'tis no matter tho' the Spirit of *Pride and Disobedience* stagger them into any Schism or Heresie. I choose therefore to follow the Apostles Catalogue, and if I can find that in my self, I hope I am safe; *the fruit of the Spirit*, Gal. 5. 22. saith he, is *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*; against 23. *such there is no Law*; That is, as I conceive, *the love of Christ in sincerity*, Eph. 6. 24. which sincerity discovers and approves it self in a constant, uniform John. 14. observation of all his Commandments. 15.

**Mr. Efficax.** How did the Spirit of God bring forth these fruits in you, if you find them? Did you ever feel it offer a holy violence to your will and affections, so that you were not able to resist the Power of it? You have read how *Paul* was surprized in the height of his Rebellion, his Spirit subdued and forced to yield, and he cast down to the Earth in great astonishment.

**Tilenus.** Tho' I have intimated mine Opinion in this particular already, yet I shall add, that the conversion of *St. Paul* was not according to the common way and rule, but extraordinary, in regard whereof he may very well style himself an *aberrive*. 1. Cor. 15.

For the ordinary course is not for the Kingdom of  
 Mat. 11. Heaven to *offer violence to us, and take us by force;*  
 12. but for us to do so by it.

Mr. Efficax. You speak as if the Grace of conversion were *resistible*; and so you would make Man stronger than God: but the Apostle tells you, that God exerts and putteth forth a Power for the Conversion of a Sinner *equal to that, which he wrought in Christ, when he raised him from the Dead.* And indeed there is a necessity of such a Power for the accomplishment of this work; because the Sinner  
 Eph. 1. 20. is a Dead person, *dead in Trespasses and Sins.*  
 Eph. 2. 1.

Tilenus. 'Tis a rule we have learned in the Schools, that *Theologia Symbolica non est argumentativa*, Metaphors never make solid and cogent Arguments. Sinners are like dead Men: but no like is the same. If they were absolutely Dead, then it were impossible for them to make any opposition or resistance at all, to any the least dispensation of Grace. Resistance implyeth reaction, but the Dead have no Power at all to act; and yet 'tis acknowledged, that the Sinner hath a Power to resist, and doth actually resist. But that which is maintained generally by that side is, that the Power of Grace is so prevalent and invincible, that at last it will subdue and take away the resistibility of Man's will. And therefore Man is not Dead in every  
 Luk. 10. Sense. We find him sometimes resembled to one  
 30. half Dead, Sometimes to one Asleep: So that you  
 Eph. 5. 14. cannot certainly infer the conclusion desired, from such figurative expressions. Besides, that place of  
 Eph. 1. 20. the Apostle speaketh of God's Power toward those that were already believers, not of his Power that works belief in them.

Mr. Impertinent. 'Tis said of those that disputed with Stephen, That *they were not able to resist the Wisdom and the Spirit by which he spake.*  
 Act. 6. 10.

Tilenus.

*Tilenus.* He speaks of that conviction, which the force of his Arguments, dictated to him by the holy Spirit, made upon their understandings, so that they were not able to answer him in disputation: but he speaks not of any irresistible impression that the internal Divine Grace made upon their wills; for there was no such effect wrought in them as appears in the following verses, but rather the contrary, as you may conclude from St. Stephens words, *Ye do always resist the Holy Ghost.* Acts 7. 51.

*Mr. Efficax.* By resisting the Holy Ghost there, Stephens meaning is, that they opposed the outward Ministry which was authorized and sent out by the holy Ghost.

*Tilenus.* The words are plain in themselves, and so they are literally clear against you: but that this Evasion may not serve your turn, we find the Word and Spirit both together; Yet 'tis said, they hardened their hearts like an Adamant, and resisted both. Zech. 7. 12. But Men may, and do resist that Power of Divine Grace, which doth effectually and eventually convert others; yea, a greater Power, than that which doth it. *The Men of Nineveh shall rise up in Judgment with this Generation, and shall condemn it, for they repented at the Preaching of Jonah: and behold a greater than Jonah is here.* And as much is implied in those words of Christ. *Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sydon, they would have repented long ago in sackcloth and ashes.* Those Heathen cities would have been wrought upon by these Gracious dispensations, but you to whom they are so freely and earnestly administered, do resist them. And why should our Savior work so many Miracles to their Senses, to induce them to believe and be converted? *Ad quid perditio hac?* Why so much pains lost?

lost? For if that had been the way, that one superlative Miracle, the *irresistible* operation of internal Grace had superseded the necessity of all others, and made them utterly superfluous.

Mr. *Impertinent*, what say you to that Text,  
 Luk. 14. *Compel them to come in*: doth not that imply an ir-  
 23. resistible Power upon them?

*Tilenus*. This place of St. *Luke* speaks of a charge given to a Minister, whose office it is, to call, invite, and importune; to say nothing that it is part of a Parable. And I remember even now, when you were urged with this Text, *ye always resist the Holy Ghost*, then you could alledge, that *that* was spoken concerning the outward ministry of the word, which you confessed might be resisted: but now you produce a Text your selves, which tho' it doth most evidently belong to the outward ministry, yet because it hath the word *compel* in it, and will serve your Interest, it must needs signify irresistible. So that in the *Acts*, the Holy Ghost must, according to your interpretation, signify the outward Ministry, and that must be the only thing resisted: but in St. *Luke*, the outward Ministry shall signify the inward working of the Holy Ghost, and that shall be irresistible.

Mr. *Efficax*. The Apostle saith, *It is God which worketh in you, both to will and to do of his good*  
 Phil. 2.13. *Pleasure*.

*Tilenus*. The Apostle doth not say, that God doth this immediately and irresistibly; for if he did, that would evacuate the force of his exhortation, which is both a mean and swasion to the duty of *working out our Salvation*, &c. for the enforcing whereof, that is rendered as the reason, which is the cord of a Man. He speaks not of the *means* or *manner* of God's working; and that he works the *ability* I grant, but not the very *act* it self of our Duty, which if he did, it would be

be his *act*, not *ours*, and so not obedience, for he hath no superior, much less doth he work it *immediatly* and *irresistibly*.

Mr. *Efficax*. The Prophet acknowledgeth that *Isa. 26. 12.*  
the Lord *worketh all our works in us*.

*Tilenus*. If the Text were to be read *in us*, there were some small color for your pretensions; but in the Original, it is *for us*; and therefore rejecting the Sense which you would put upon the words, some understand all the *benefits* which God hath bestowed upon them, answerable to the former part of the verse, *Lord thou wilt ordain Peace for us: for thou hast wrought, &c.* others understand it of their *afflictions* and *distresses*, in opposition to that former branch of the verse, and agreeable to the verse following, *other Lords have had Dominion over us*. But if you would have the meaning of that, or any other place of Scripture to be this, that God doth *immediatly* and *irresistibly* produce all other spiritual Works, which are Works as well of Grace as of Duty in us; and that he hath tyed himself by Covenant and Promise so to do, as is affirmed by some; then it will undeniably follow that God himself being so engaged, ought to *believe, repent and pray*, and *do all other necessary good in us*: as *Servetus* said, *the Fire burns not, the Sun shines not, bread nourishes not; but that God alone doth immediatly all these things in his Creatures, without having given them such properties*; and then, sure it were fitter for the Preacher to direct his admonitions to God alone, that he would perform his undertaken work in Mens hearts, by his Omnipotency, unto which they may never find ability to make resistance. But the truth is, it standeth not with God's Wisdom, neither doth he ever use to work upon the Will of Man after this manner, and that for these reasons.

Dr.

Dr. Dubius. I pray let us hear them clearly from you.

Tilenus. First then, tho' speaking of his absolute Power, God *can* compel and necessitate the Will of Man, and so we do not make him stronger than God, as is very weakly concluded by some; yet he *will* not, because he will not violate that order which he hath set in our Creation. He made Man after his own Image, invested him with a reasonable Soul, having the use of Understanding, and the freedom of Will: he endow'd him with a Power to consider and deliberate, to consult and choose, and so by consequence he gave him Dominion over himself and his own actions; that having made him Lord of the whole World, he might not be a slave to himself, but might first exercise his Sovereignty in the \* free possession of his own mind. To force his Will, were to destroy the nature of his Creature, which Grace is not designed to do, but only to heal and assist it; and therefore God deals with Man as a free Agent, by instructions and commands, by promises and threatnings, by allurements and reproofs, by rewards and punishments. So true is the saying of Tertullian; *nemo invisus fit bonus*. With this Eccles. 15. accords the Son of Syrach, *God made Man from the 24. to 17. beginning, and left him in the hand of his counsel. If thou wilt keep the commandments, and perform acceptable Faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before Man is Life and Death, and whether him liketh shall be given him.*

Mr. Knowlitle. That Text is *Apocryphal*, and therefore will not serve your turn, if you produce it to confirm a point of Faith.

Tilenus. My second reason shall confirm it out of the Authentic Canon, and it shall be this, *viz.* because God would have our Faith and our Repent-

\* *Imprimis animi sui possessione regnaret.* Textul.

ance

ance, and his whole Service wherein we engage our selves, to be a work of our own *Choice*; as 'tis said of *Mary*, that *she* had *chosen the good part*: and hereupon our Savior propounds the Query, *wilt thou be made whole?* And so the Prophet *Jeremiah* before him, *O Jerusalem, wilt thou not be made clean? When shall it once be?* God doth not necessitate nor irresistibly determin his peoples Will; but only directs, conjures and assists them to make the best choice. Behold I set before you this day a blessing and a curse; and again, See, I have set before thee this day, Life and Good, Death and Evil; And, I call Heaven and Earth to record this day against you, that I have set before you Life and Death, Blessing and Cursing: therefore choose Life. And this is rendred as the reason of Man's rejection; because ye did not choose the fear of the Lord.

Mr. *Narrowgrace*. By this reason you make Man to have *Freewill*.

*Tilenus*. Under favor Sir, 'tis not I, but it was God that made him to have it; and he that denyeth all Freedom of Will to Man, deserves no other Argument than a cudgel or whip to confute him. Sure the smart would quickly make him find liberty enough to run from it. Our woful experience tells us we have too much *Freewill* to do Evil; and Scripture teacheth us plainly that we have liberty enough in moral things, and for the service of God and things Spiritual. Our Savior Christ saith, *if the Son shall make you free*, and he doth so by the Ministry of his Gospel, *ye shall be free indeed*: and *Sin shall have no more Dominion over you*, unless ye yield your selves up to the Power of it. *Joshua* was so well assured hereof, that he put it to the Peoples choice, which implies their liberty to serve the Lord or other God's. Yet were not they under so great means as we are, your self acknowledged even now out of the *Philippians*, that God work-

*eth in us to will and to do*, which signifies a liberty, else it could not signify an ability; whereupon St. <sup>126</sup>  
Phil. 4. 13. *Paul saith, I am able to do, or suffer all things.*

Mr. Narrowgrace. The Apostle addeth in that  
John 14. *Place, thro' Christ strengthening me; for without Christ*  
5. *we can do nothing.*

*Tilenus.* Nothing spiritual, that puts us into possession of Heaven, or accompanies Salvation: but observe, 'tis not thro' Christ *forcing*, but thro' Christ *strengthening me*. The Grace and the Ability is from Christ, but it is our part and duty to actuate that Ability, & cooperate with that Grace; and therefore it will be worth your Notice to observe, that what God *promiseth to do himself* in one place, he *commands* the very same things to be done by us in another; to intimate that altho' the Power of Acting be derived from his assistance, yet the *Act* it self, as it is a *Duty* depends upon our Co-operation. Thus *Circumcision of the Heart* is promised us from God, and also commanded as to be done by us: God *promiseth to give*, and Men are exhorted to make themselves, *a new Heart*, and *a new Spirit*; He engageth to be the God of his People in one place, in another he chargeth them to have him for their God, and threatneth them that if they *forsook him*, he would *cast them off for ever*. The having *one heart and one way* is promised by God from the Prophet, and enjoined to Men by an Apostle; God saith, *I will put my fear in their hearts*, and yet Men are censured *because they did not chuse the fear of the Lord*. So 'tis promised, *I will write my Laws in their inward parts, and they shall all be taught of God*; yet in other places it is commanded, *Be swift to hear; take heed how you hear; as newborn Babes desire the sincere milk of the Word*. So also

Deut. 30. 6. Deut. 10. 16. Ezek. 36. 26. Ezek. 18. 31.  
Jer. 32. 38. Exod. 20. 3. Jer. 32. 39. Eph. 4. 3. 4. Jer. 32. 40.  
Prov. 1. 29. Jer. 31. 33. Isai. 54. 13. 1. Pet. 2. 1, 2. Prov. 7. 1. 5.  
Rom. 10. 8. Comp. 17. V.



God saith that he *will purge*; and yet we read of him that *purgeth himself*. So 'tis promised; *I will cleanse them from all their Iniquity*; yet 'tis commanded, *wash ye, make ye clean*. And 'tis evident that God many times fulfilleth his Promise, and performeth his Part, when Man altogether neglecteth his part and duty; *I have purged thee, and thou wast not purged*.

Dr. Dubius. Enough of this; you promised us a third reason, why God doth not, as you pretend, work man's Conversion and his Faith by a Power of Grace irresistible. I pray let us hear that also.

Tilenus. Sir, you shall have it in a few words; and it is this; because he will not save us (I speak of the adult, who have the use of their faculties) but in a way of Duty. *If thou do well, shalt thou not be accepted? To them who by patient continuance in well-doing, seek for Glory and Honor, and Immortality*; to them, and to them only will he render *eternal Life*; and therefore he is said to be the *Author of eternal Salvation* only to them that obey him. Now observe; that which is not wrought but by the Omnipotent impulse and irresistible Motion and Operation of God, that cannot be the Duty of a poor frail Creature. Or thus; what is a work of Almightyness in God, cannot be a work of Obedience in us; if it were, it would conclude us to be Omnipotent. Besides, the act could not be an act of Duty, because God, supposed to be the doer of it, is not under obedience; and hence, Christ could do nothing, that was duty for us, till he had submitted himself to the condition of our Nature; but Repentance and amendment of Life are requir'd as a duty of us, and as part of our Obedience,

Isai. 1. 15. 2. Tim. 2. 21. Jer. 33. 8. Jam. 4. 8. Isai. 1. 16. 18. Ezek. 24. 13. See Matt. 11. 21. and Luk. 7. 30. Gen. 4. 7. Rom. 2. 6, 7. Heb. 5. 9. Phil. 2. 7. Jer. 7. 3. 5.

Exek. 18. *Amend your ways, and make you a new Heart and  
31. a new Spirit.*

Mr. Knowlitt. By this Doctrin you seem to make a Man his own Savior.

Tilenus. If I should not only seem to do so, but do so in good earnest, so it be in a way of subordination to Christ, I see no harm in it. St. Paul saith, *work out your Salvation*; and St. Peter exhorting to Repentance, saith expressly, *save your selves*.  
Act. 2. 40. To our safety, our own sedulity is required, according to that trite saying; *He that made thee without thy self, will never save thee without thy self.*

Dr. Absolute. Methinks this doth hardly sound like that Doctrin, which the Apostle labors so earnestly to establish, to shut the Creature for ever out of all ground, and occasion of boasting.

Tilenus. For a Man to boast himself in his riches is vanity; in his wickedness is impiety; in his works, performed in obedience to the Law of Moses, or out of the strength of nature, as if they could justify and save him, is arrogancy: But to Glory in the Lord, and rejoice in his Salvation, is not only allowed, but also enjoined and practised;  
2 Cor. 1. 12. *Our rejoicing, or Glorifying, is this, the Testimony of our Conscience, that in simplicity and Godly sincerity, not by fleshly Wisdom, but by the Grace of God we have had our Conversation in the World. Let every Man prove*  
Gal. 6. 4. *his own works, perform'd in the faith of Christ, and then shall he have rejoicing, Glorifying, Boasting, in himself.* 'Tis the same word in these two places with that in the Text objected.

Dr. Damman. Are these your Tenets, consonant to the Articles of the Synod of Dort? What Opinion have you of that, and the Doctrin held forth by the Divines of that Assembly?

Tilenus. I have had as great a reverence for that Synod, as any Man living, the Principles therein  
deli-

delivered being instill'd into me from my Youth; but I thank God, studying the best method for the cure of Souls, and the Opportunity of reading better Books, hath altered my Judgment quite.

Dr. Damman. Do you think you have changed so much for the better, that you have reason to give God thanks for it?

Tilenus. Yes truly, and I perswade my self you would be of that mind too, if you would attend to my Objections against their Doctrin, and weigh them without prejudice or Partiality. But before I propound these Objections, it will be requisit that we take a brief view of that Doctrin; which I shall therefore concisely, yet truly and clearly sum up in these five Articles following.

They hold, 1. *That God by an absolute Decree hath Elected to Salvation a very little number of Men, without any regard to their Faith or Obedience whatsoever, and secluded from saving Grace all the rest of Mankind, and appointed them by the same Decree to eternal Damnation, without any regard to their infidelity or impenitency.*

2. *That Christ Jesus hath not suffered Death for any other, but for those Elect only; having neither had any intent, nor commandment of his Father to make Satisfaction for the Sins of the whole World.*

3. *That by Adam's fall his posterity lost their Free-will, being put to an unavoidable necessity to do, or not to do, whatever they do or do not, whether it be Good or Evil; being thereunto Predestinate by the Eternal and effectual secret Decree of God,*

4. *That God, to save his Elect from the corrupt Mass, doth beget Faith in them by a Power equal to that whereby he created the World, and raised up the Dead; insomuch that such unto whom he gives that Grace cannot reject it, and the rest being Reprobate cannot accept of it, tho' it be offered unto both by the same Preaching and Ministry*

5. *That such as have once received that Grace by Faith can never fall from it finally or totally, notwithstanding the most enormous Sins they can commit.*

**Dr. Damman.** I confess you have done the Divines of that Synod no wrong in setting down their Tenets: but what Objections have you against the Doctrine?

**Tilenus.** I shall insist only upon this, and 'tis so comprehensive I need mention no more; it doth not only evacuate the Force and Virtue, but quite frustrateth the use of the Ministry of the Word, and all other holy Ordinances instituted by our Savior Christ, and commanded to be continued for the edification, and benefit of his Church to the Worlds end.

**Dr. Dubius.** How can you make that appear?

**Tilenus.** For the Ministry of the word it is employed, either about the *Wicked* or the *Godly*; the *Wicked* are of two sorts, either *Infidels* despising, or *Carnal* persons professing the holy Gospel: the *Godly*, they are of two sorts, or tempers likewise; or we may consider them under a twofold estate, either as *remiss* and *tepid*, or else as *disconsolate* and *tempted*: so that, in respect of Man, the Ministry of the Word is designed to a four fold end.

1. The *Conviction* and *Conversion* of an *Infidel*.
2. The *Correction* and *Amendment* of the *Carnal*.
3. The *Quickning* and *Provocation* of the *Tepid* and *slothful*.
4. The *Comfort* and *Consolation* of the *afflicted* and *Tempted*.

But the former Doctrine of the Synod of Dort, is so far from being serviceable to any of these four ends, that it is directly repugnant to them all, and therefore not consonant to that holy Scripture,

2. Tim. 3. *given by inspiration of God, which is profitable for*  
 15. 16. *all*

all those ends, for Doctrine, for Reproof, for Correction, for instruction in righteousness, that the Man of God, who is a helper of the peoples Joy, may be perfect, 2. Cor. 1. 12. thoroughly furnished unto every good work. That this may the more evidently appear, I desire you with whom that Doctrine is in so high esteem, to make a practical attempt of it; herein I desire you to be true to your own principles, and not to shuffle, as usually in your popular Sermons, wherein the Synodical and Calvinian Principle in your Doctrine is always confuted by an Arminian exhortation in your application: In the mean while I am content to personate successively these four sorts of Men; and for method sake, I pray address your discourse, first, for the Conversion of *Tilenus Infidelis*.

*Dr. Absolute.* Most gladly will we undertake this task, that we may convince you of the errors, in which we see you are immersed; provided you do not Study to be obstinate, nor allege any other reasons to justify your recusancy and averness to the Christian Faith, that what you clearly deduce from the Doctrine of the Synod, and the Divines thereof. To begin the work then; we will take it for granted, that you acknowledge a Deity, and demand of you, what Attributes this Deity, according to your apprehension, is invested and clothed with.

*Tilenus infidelis.* The Schole of nature hath determined that question by so many irrefragable Arguments, that I am convinced long since, that there is a Sovereign Power called God, and when I consider such Beams and Characters of Wisdom and Knowledge in the Soul of Man, such impressions of Truth and Justice upon his Conscience, with so great a variety of Goodness in all Creatures, I must conclude, that God, the maker of all these, is an Eternal being, infinitely Wise, Good, and Just. I believe

believe further, that this most wise God in communicating so much Goodness unto Man, intended hereby to oblige him to pay, according to his ability, such homage and service as is due to his Sovereign excellency and bounty, and in performance hereof we may be confident to find protection and reward.

Mr. *Simulans*. The God whom we profess and worship, and he alone, is such a God as you have described; but *more Merciful and Gracious infinitely*, than you have been acquainted with, to whose service therefore we do most earnestly invite you.

*Tilenus infidelis*. I thank you for your pretended kindness; but if you can produce no fairer Glass to represent the Nature of your God, than the Doctrine of that *Synod*, I must tell you, I have no temptation or inducement at all to believe in him; for that Doctrine is so far from exalting the Attributes of *Wisdom, Goodness and Justice* in him, that it doth in a high measure impeach them all.

Mr. *Fatality*. You will never be able to make that Good.

*Tilenus infidelis*. I beseech you hear me patiently. For his *Wisdom* first; I conceive that is extremely eclipsed, in that he hath made choice of no better means to advance his own honor, but hath stooped to such mean and unworthy designs, to compass that end, as all but *Tyrants and Bankrupts* would be ashamed of.

Dr. *Dubins*. How so?

*Tilenus Infidelis*. Your doctrine, if it do's not belie the Majesty you profess to Worship, supposeth him to have made a *peremptory Decree*, whereby his Subjects are *necessitated to trade with Hell*, and *Satan* for *Sin and Damnation*, to the end he may take advantage out of that *commerce* to raise an *incon- siderable*

derable *impost* to augment the revenues of his own Glory.

Mr. *Preterition*. We have his own word for it; *Is it not lawful for me to do what I will with mine own?* Mat. 20. 15.

*Tilenus Infidelis*. First, your Scripture must not conclude me, while I personate the *Infidel*: but secondly, we are not now arguing what God may do by his *absolute Power*, and *right of Dominion*, but what is agreeable to his infinit Wisdom. And thirdly, your Text speaks of a free disbursement of his *Favors*: but our discourse procedes upon the account of appointing Men to Sin and Punishment. Now I hope you will not call Sin God's *own*, tho' your Doctrin concludes him fairly to be the Author of it; and for Punishment, he is pleased to call that, not his *own*, but a *strange work*. But if your God, for his *mere Pleasure only*, and to make Demonstration of his *absolute Power*, hath appointed to eternal Torments, the greater part of his noblest Creatures *without any respect to Sin*, as some of your Synod do maintain, not regarding his own Image in them, what is this but to play the Tyrant? And where then is that *infinit Goodness*, which you profess to be in your, and I expect to be in that God whom I fear and honor? *A righteous Man* Prov. 12. regardeth the Life of his beast, yet his Mercy is to 10. be but a Copy transcribed from that Original in Luk. 6. 36. God; but if your God be of that Temper, the righteous Man may very well be a precedent of Mercy unto him.

Mr. *Preterition*. Indeed some of the Synod do maintain that rigid way; but the Synod it self determined otherwise, *viz.* that Almighty God looking upon mankind *as falling in the loyns of Adam*, passed over the greatest part of them, leaving them in that *lapsed estate*, not affording them sufficient  
Grace

Grace for their recovery, ordaining finally to condemn them.

*Tilenus Infidelis.* If for the Sin of another Man; and that pardoned to him who did wilfully commit it, but imputed to his Posterity who never were in a Capacity to taste the Pleasures of it, or consent unto it, or protest against it, your pretended God deals thus cruelly with them, depriving them for ever of his Grace, which should enable them to repent, and sealing them up by an irrevocable Decree, under an irresistible necessity, continually to Sin, and then to perish Everlastingly for so Sinning; where is that *infinite Justice*, accompanied with that *super-abundant Mercy* and *Graciousness*, you affirmed to be in him? I have heard that the God whom Christians do adore, is so infinitely Merciful, that he *will have all Men to be Saved, and none to Perish*; and not able to swear by a greater, swears by himself, that he *will not the death of a Sinner, but that he may repent and Live*. That he protesteth the *sufficiency* of his own application, and bewaileth their wilful obstinacy, and expostulateth most earnestly: *what could have been done more that I have not done? O that there were such a heart in you! Why will ye die?* Indeed there is so much Grace and sweetness in these expressions, they would bring a poor wretch presently upon his knees to such a God.

*Dr. Dubius.* These are all the very expressions of that God whom we serve, into whose Gracious arms and bosom we so earnestly desire to bring you.

*Tilenus Infidelis.* If you could teach me how to reconcile these expressions to the doctrine of your *Synod*, I should say something: but I conclude that impossible.

*Mr. Simulans.* I shall willingly undertake that work, as hard as you make it, and a great deal more



more too, to gain your Soul out of the State of Infidelity. There is a threefold Distinction used among our Divines, that will untie the knot presently. Mr. Calvin on the Prophecy of *Ezekiel*, hath <sup>18. 23.</sup> very learnedly observed, that God hath two Wills; the one outward and revealed, whereby he doth most sweetly invite Sinners to his Grace, and most Graciously calls them to repentance, seeming as tho' he were earnestly desirous of their Salvation; the other Will is inward and secret, which is irresistible, and take's effect infallibly, and by this he brings thro' ways unavoidable, to an estate and course of Sin here, and then to eternal Damnation and Punishment hereafter. Now to apply this: you must understand those places of Scripture before mentioned, of God's outward and revealed Will, which is ineffectual, not of his inward and secret Will, which is irresistible.

*Tilenus Infidelis.* A very useful Distinction; and tending much to the honor of your God, as you have applyed it. I see you have not your name for nought, Mr. *Simulans*: but for my part, I think *Homer*, was much more honest than you and your God, when he says that *Ἐχθρὸς μὲν μοι*, &c. who speaks contrary to what he means, ought to be held as a common enemy, and hated as the very gates of hell. But perhaps your second Distinction may be more satisfactory: I pray let us have that.

Mr. *Simulans*. We must make use of Distinctions to clear our Doctrins from contradiction; and if that doth not like you, we have another which cannot be denied. When 'tis said that God would have all Men to be saved; the Word *all* is to be understood, *non de singulis generum, sed de generibus singulorum*: not for all of every kind, but for some few; only of every sort and nation.

*Tilenus Infidelis.* Methinks Sir; if this be the meaning of the words, the Scripture might have said with far more reason, that God will have all Men to be

*Damned*; since of every Nation and Condition the number of the damned do far exceed the number of the saved, according to your Doctrin: and reason requires that the denomination be made according to the *Major* part. But perhaps your third Distinction will help this out.

*Mr. Simulans.* The Will of God, is either *approbans tantum*, or else *approbans & efficiens simul*. God, we say, will have all Men to be converted and saved *Approbativè, non effectivè*: he approves of it, and likes it well in himself, that all Men be converted and saved, but he wills it not effectively, that is, he hath Decreed the contrary, not to give them means necessary to the attainment of it.

*Tilenus Infidelis.* This Distinction I conceive no less unreasonable and absurd than the former. That your God should appoint by a secret, absolute and irrevocable Decree, that those things, which he doth naturally hate and abhor, should be most practised; and those which he naturally loves and likes, should be omitted: this is so inconsistent with that *infinite Wisdom* and *Goodness* which you proclaim to be in him, that I cannot find my self, in any measure inclined to acknowledge him the Governor of the World. I suspect rather that you have a design to make me become a Profelyte to the *Manicheans*, who profess *two Principles*, a *wicked one* as well as a *good one*; and having acknowledged my perswasion of a *good God*, who loveth Righteousness and hateth Iniquity, you tempt me to believe a *wicked God* also, who is the *Author* of all Evil, and in perpetual hostility against the former. It were so great an impeachment of his sincerity, that no civil Person would endure to have his words so interpreted as you interpret those of your Gospel; the unavoidable consequence whereof is, that your God is the *true Author of all the Sins and Wickedness of this World*, both past, present and to come.

Mr.

*Mr. Fatality.* We say, *Deus est causa cur peccatum existat, sed non cur sit*: God is the cause of the Existence, but not of the Essence, If I may so speak, of Sin; as he that drives a lame horse is the cause of his halting, but not of his lameness.

*Tilenus Infidelis.* This Distinction will hardly help the lame dog over the Style. For he that drives a horse unavoidably into that motion, which necessarily causeth his first halting, is certainly the cause of his lameness: and so did your God drive *Adam*, according to your Doctrine, into the first Sin, which made him and his Posterity halt ever since.

*Mr. Fatality.* You must distinguish the *materiality* of Sin from the *formality* of it, or the act from the deformity; God, we say, is the cause of the act, or the materiality: but not of the formality, the defect or obliquity of it.

*Tilenus Infidelis.* I reply, First, that there are Sins of *Omission*, which happen, according to your Doctrine, by reason the offender is deprived of *necessary* and *sufficient* Grace to perform the Duty, and these Sins are not capable of that distinction; and if the *deficient* cause in things necessary be the *efficient*, you know to whom such Sins are to be imputed. Secondly, there are Sins of *Commission* not capable of that distinction neither; as in *Blasphemy*, *Murder*, *Adultery*, wherein the act is not to be distinguished from the *exorbitancy*: and were such a Distinction allowable before God, and if it be not, sure 'tis not to be alleged on his behalf, every transgressor might shew a fair acquittance, and justly plead not guilty. The Adulterer might say, he went in to his Adulteress *as a woman*, not *as she was Married to another Man*; and that he humbled her for procreation, or for a remedy of his concupiscence, not for injury to her husband; the blasphemer might say, what he spake was, *to make use of the faculty of speech*

*speech*, which God had given him, and *to keep his tongue in ure*, not *dishonor the Almighty*: and so might every offender have leave by virtue of this Distinction to separate his *sinful act* from the *enormity* of it, every Sin would become a Miracle, that is, it would be an accident without a subject. If your God stands in need of this Logic himself, there is all the reason in the world, that when he sits in Judgment he should allow the benefit thereof to others. But Thirdly, the greatest Doctors of your *Synod* have written, that God doth *Predestinate* Men as well to the means as to the end: but the natural *act*, granting your distinction, is not the cause of Man's damnation, as it is an *act*, but only as it is *Sin*; and therefore those unfortunat forlorn wretches, whom the absolute pleasure of your God hath invincibly chained to the fatal Decree of *Reprobation*, can no more abstain from following Sin the *means*, than avoid damnation, the *woful end* to which they are so peremptorily designed.

Mr. *Fatalist*. We do not desire, that you should launch out any further into that unfordable abyss of horror and astonishment, the *Decree of eternal Reprobation*: it is more for your comfort, to make your *Calling and Election sure*; to get an interest in Jesus Christ thro' Faith, by whose means the eternal Decree of Mercy may be accomplished to you.

*Tilens Infidelis*. If the Decree of God be really such as you propound it, my endeavors would be to as little purpose, as your instruction is like to be; for if every Man be ingolled from all Eternity, after such a sort as your *Synod* hath determined, in one of those two *fatal books*, of *Life or Death*, 'tis as impossible to be blotted out of either, as for God to deny himself; to what end then serves all your importunity?

Mr.

Mr. *Impertinent*. It were too great an arrogance in us, to pry into God's secrets. Till he gives us a key of his own making to unlock that Cabinet, we must not undertake to read the Mysteries, he hath locked up in it. There are visible marks by which we may discern the *Elect* from the *Reprobate*, and those we must reflect upon to the making out of our assurance; and because our *Vocation* is the next saving benefit, that results from our Election, and 'tis altogether uncertain when God will vouchsafe it to us, whether at the third, or at the sixth, or at the last hour of our lives, therefore every one ought to keep himself in readiness to answer when God knocks, and to obey when he calls. What you utter in your ignorance and unbelief, is capable of so much alleviation, that it proceeded from you in such a State, otherwise I should tell you it favors very much of a Spirit of Reprobation, to say, that Men *work in vain*, since such as God hath *Elected*, are *Elected* to the means, as well as to the end, to believe and to do the exercises of Piety, as well as to be saved; and to perform these in order to their Salvation.

*Tilenus Infidelis*. If it be so great an arrogance to pry into these secrets; why do you so positively define in them, and so peremptorily obtrude your definitions upon others? But if all Men be inlisted under one of those two Regiments, of *Election* or *Reprobation*, and we be not able to distinguish to which we do belong till God be pleased to call us over, and give us our special marks and cognizance; and that vocation be not in our own power to procure, all our works and endeavors (as your Doctrin teacheth) which are brought forth before us, by us born in Sin and children of Wrath, not being conducive to that purpose; sure it were a piece of improvidence at least, if not an huge presumption, to attempt thus to prevent the Will of God,

God, and anticipat the Decrees of Heaven: notwithstanding 'tis a part of our Faith, as you define it, that we must needs stay till that *saving call of God* doth ring so loud in our ears, that 'tis impossible we should be deaf or disobedient to it.

*Dr. Confidence.* None but a *Reprobate* would argue after this manner.

*Inst. 3.  
cap. 24.*

*Tilenus Infidelis.* If you be of that Opinion, I'll hear no more of your Instructions; for I understand, 'tis one of your Tenets, that the Gospel is preached to the greatest part of the World, to no other end but to aggravat their condemnation; as 'tis recorded by a chief Professor of that Doctrine, called *Mr. Calvin*; that God doth direct his word unto such, *that they may become the more deaf, and that he doth set his light before them, of purpose to make them the more blind.* And if this be the *infinite Wisdom, Goodness and Justice* of your God; those, at whose ears there never arrived any intelligence of him, are the more happy, or at least the less unfortunat and miserable, than those who are brought into some acquaintance with him, and yet cannot believe, because the notice they have of him, thro' his own unprovoked restraint, is not attended with Grace necessary to work belief in them.

*Mr. Impertinent.* We advise you to betake your self to your Prayers, *that these thoughts of your heart may be forgiven you*, and that God would put you into a better mind.

*Tilenus Infidelis.* I am weary of those absurd Contradictions; for if the best works of the unregenerate be not only unfruitful, but noxious and hurtful, as they are accounted by the test and scale of your Doctrine, and it be *impossible to please God without Faith* in Christ, and that Faith is not to be ushered into the Soul, but by the *dead awakening call* of the Almighty: my Prayers in this state of *Infidelity*, will rather provoke and exasperat that God you advise

me

me to pray unto, than propitiat and appeale him. That *Philosopher* therefore gave those wicked Passengers, whom the violence of a tempest had storm'd into a fit of devotion, a great deal better counsel, when he bids them \* *hold their Peace, lest their cries should give the Gods warning to take their advantage to shipwrack and destroy them.*

By this, *Gentlemen*, you see with what success you are able to manage your plea, according to your *Synod's* Principles, in behalf of your God, against an *Infidel*; perhaps you may come off better in your attempt to *correct* a wicked Christian; I desire therefore in the next place, that you would make proof of your *Disciplin* upon *Tilenus Carnalis*.

Mr. *Fatality*. Herein methinks, I should make no great difficulty to prevail, if the Power of reason can but fasten upon your Understanding, or the tie of Religion upon your Conscience, or the sense of Gratitude upon your Heart and Affections. Do but reflect upon those Obligations, which Almighty God hath laid upon you, in your Creation and Redemption. He hath a fair title to your best Obedience, by right of Dominion, in regard of that excellent Nature and Being, he freely confer'd upon you; but a stronger title, if stronger may be, by the right of a dear purchase, made by no lower price than his own Blood. These Obligations, as common equity hath drawn them up, so with respect to the benefit that would accrue to you hereby, your own ingenuity hath drawn you on to subscribe and seal them. You have been solemnly devoted unto God, and list'd a sworn Soldier under the banner of your Redeemer. Are you under his pay, and fight against his Interest? Do you wear his livery, and eat his provisions, and expect his reward, and yet spend your time and strength and talents in the Service of his mortal E-

\* *Silote ne Dii vos nebulones Hic navigare sentiant.*

Enemy? How execrable is the sacrilege of this Ingratitude and Rebellion? Remember, it will not be long e're the Justice of God sends the Trumpet of the Law, which will be so much the shriller if it be sounded by the hollow Lungs of Death, to give your now-secure Conscience a hot alarm; and when you are once awakened with the terror of those dreadful threatnings, you will be amazed at the horror of that apprehension, when you shall behold all those shoals and swarms of Sin, you are guilty of, mustered up in their several ranks and files, to charge and fight against you; for the momentary and trifling pleasures whereof, you have so improvidently forfeited all the comforts of a good Conscience, and refreshments of the holy Ghost, with your portion in Heaven and your interest in God's Favor; in exchange whereof, like a foolish Merchant, you have procured nothing but the coals of eternal Vengeance, and the flames of Hell, which the crowds of your condemned Sins have thrust wide open, ready to swallow up and devour you, unless you presently prevent it by an unfeigned Repentance, and universal Reformation.

*Tilenus Carnalis.* Sir, I beseech you suffer not your zeal of a holy Life to transport you beyond the rule of sacred Truth, lest while you pretend to honor God on Earth, you cast reproach upon his eternal Designs in Heaven. I am jealous, *Tilenus infidelis* hath so disturbed your passions, that you know not where you are; for you have quite forgot your *Synod* and your Principles, and I think your own name too, and seem to have lost your Creed in your Commandments. Recollect your Senses, and recall your wandering Phantasy, and awaken your Judgment to consult the Oracle of your Belief, your *Synod*; and speak accordingly, for *whatsoever is not of Faith will be Sin* in you. And is it not one of the *Articles* of that *Creed* you profess, that all the Good



Good or Evil whatsoever, that happens in the World; doth come to pass by the only immutable and ineluctable Decree of God, and his most effectual ordinance? That the first *cause* doth so powerfully guide and impel all second *causes*, and the will of Man amongst the rest, that they cannot possibly either *act* or *suffer* sooner than they do, or in any other manner? I am sorry I'm no more Master of my self and mine own actions, that I am so divested of my Liberty, and carry a Nature about me so debauched, that I cannot choose but suffer my self to be carryed Captive under the Power of those Sins that reign in me; but my comfort is, I am assured by the Judgment of such sound *Divines* as your self, that the secret Will of God, which procured *Judas's* treason no less than *Paul's* Conversion, hath so Decreed it. And you know it is not in my Power to procure a *writ* of *ejectment*, to cast out that Sin, which came in and keeps possession by the uncontrollable order of the Divine *Predestination*. I cannot get Grace when God will not give it me, nor keep it, when he is pleased to take it away from me. I have no *Lure* to throw out; that the *Deceit* of Heaven will vouchsafe to stoop unto. *The Spirit blows where he pleases, inspires whom he pleases, retires when he pleases, and returns where he pleases*; and so if it comes with an intent to amend me, it will be as impossible then to put him back, as it is now to draw him on. It were an intolerable presumption in me, to make my self so much a Task-master over the holy Spirit; as to prescribe him the time and hour, when he shall effect that work for me, whereunto I am able to contribute no more than to mine own Birth or Resurrection. \* I can affirm with

\* *Atque hac est illa tantopere in Scripturis predicata regeneratio, quæ creatio, suscitatio à mortuis, & vivificatio, quam Deus sine nobis in nobis operatur.* Can. 12. Art. 3. & 40. Synodi Dordracenæ.

confidence, I never was to much an *Atheist*, as to entertain the least distrustful thought of the divine Power. When he hath been four days dead, and lieth stinking in his Grave, *Lazarus* may be raised; and the more putrid I am in my corruptions, the Triumphs of the divine Grace will be so much the more Glorious in my restitution; but it may be the last hour of the day with me, before the *Day-spring* doth thus visit me. In the mean while, to show my detestation of that arrogant Doctrin of the *Arminians*, I will not strive to do the least endeavor towards Piety, lest by attributing some Liberty to my self, I should eclipse the Glory of God's Grace, which I acknowledge as well most free in her approaches, as irresistible in her working. I confess for the present, my Sins have brought such a damp upon my grieved Spirit, that he doth not afford me so much Grace as to cry *Abba Father*. Nevertheless I can call to mind, I have sometime heretofore had such Heavenly motions, and Gracious inspirations in my heart, as could be breathed from no other than the Spirit of the Almighty, and hereby there hath been begotten in me a Faith in Christ's Merits, not only true which can never be lost, but so firm also that I am even now persuaded, nothing shall be able to separate me from the love of God towards me in Christ Jesus. This Faith is rooted in a rock, which all the Powers of Darkness are not able to root up; tho' to your present apprehension, for want of the fruits and blossoms of Piety and Devotion, it be as trees and herbs in the winter, which seem dry, dead and withered, but are not so. Besides, being one of God's *Elect*, as every one is bound to believe according to the Doctrin of the Synod of *Dort*, or declared forsworn by that of *Alex*, it follows by the same Doctrin, that my Sin tho' never so abominable doth *Cooperate* to my Salvation; yea, and that my Pardon is sealed already; and

and this Mr. *Fatality*, you intimate your self, in your exhorting me to Repentance; for Repentance you know is of no worth without Faith, and Faith it self is defective, except it believes the forgiveness of all Sins, past, and to come. However if I be a Reprobate, which no Temptation shall induce me to believe, contrary to my Duty, as I am instructed by the Doctrine of the *Synod*, yet unless you have a Commission to disannul the decrees of Heaven, your threatnings and exhortations cannot avail me: but may do me this disadvantage that they anticipate my Hell terrors, and beget a worm in my bosom, to torment me before the time.

Mr. *Takeo'trust*. I like it well, you are so fully perswaded of the All-sufficiency of the divine Grace, and that you profess so much averiness to the proud conceits of the *Arminians*, not daring to ascribe any thing to your own endeavors, and that you are so careful to avoid the comfortless suspicion of your being under the state of Reprobation: but I must bewail your dangerous error in one thing, and must endeavor your correction in that, as the most likely foundation of all your practical miscarriages.

*Tillemus Carnalis*. I beseech you what may that be? I should be glad to have it discovered to me.

Mr. *Takeo'trust*. Because, as you argued very well according to the mind of the *Synod*, the holy Spirit doth *immediately* produce repentance in the Sinners heart, therefore you seem to set light by the Ordinance of the Word, and this is a very dangerous error in you; for the word, *preached especially*, with threatnings and exhortations are the means and instruments by which the holy Ghost worketh, to the conversion and correction of a Sinner.

*Tilenus Carnalis.* When we take our Principles, without any Examination, upon the credit of our admired *Authors*, we are apt to embrace their contradictions as points of Faith, and their absurdities as parts of our belief. And so it hath happened to your self in this particular; for you must observe, that *that* manner of working only is called *immediat*, wherein no means do concur; now if the Repentance and Conversion of a Sinner be attributed to the *immediat* working of the holy Ghost, it implyeth a manifest contradiction to say, that exhortations and threatnings are the *instruments* and *means* thereof. Besides the very Essence and Being of an Instrument is placed in the aptitude and fitness which it hath for the use and office to which it is designed; so a *knife* is a *knife* in that respect only, that the quality and form of its matter gives it an aptitude to cut: an *eye* is therefore an *eye*, because 'tis apt to see. So every instrument hath a suitable fitness to that office, for the performance whereof 'tis designed to be an *Instrument*, and therein lyeth its subserviency to the principal Efficient.

*Mr. Takeo'trust.* By this very reason I conclude, the Ministry of the Word to be the means and Instrument of the Sinner's Repentance and Conversion; for it is most apt to inform his understanding of his Duty, and to quicken his Will and Affections to pursue and follow the same.

*Tilenus Carnalis.* Sir, you are much mistaken; indeed if a moral efficiency would serve the turn, there are most excellent arguments of perswasion to work upon a reasonable Creature: but this is the very thing, that the *Arminians* do plead for. Our *Synod* and the *Divines* thereof teach us otherwise, namely, that the Conversion of a Sinner cannot be wrought but by a Physical or Hyperphysical action, an impression of Grace that is *irresistible*; to which effect, the *Ministry* of the word, as exhorta-

hortations and commands, promises and threatnings, can no more avail, having no more aptitude thereunto, than to the *raising of the Dead*, or the *Creation of the World*.

Mr. *Impertinent*. We do read, at the raising up of *Lazarus*, and the *Creation of the World*, that God *spake the Word*, and it was done. John 11. 43.  
Gen. 1. 3.

*Tilenus Carnalis*. The word that produced those Effects, was not the word of exhortation, such as we speak of; no, nor yet that outward Word consisting of Sound and Syllables, which did but signify what God was about to work by his *irresistible* omnipotency; but it was the *word of his Power*, which is said to be his *Sen*. And as there could be no *resistance* made against that Power, exerted and put forth for that *Creation* and *Resurrection*; so your *Synod* teach us to believe, that *that* Power which is employed to effect the Conversion of a Sinner from the error of his ways, is equally *irresistible*; but that the *Ministry* of the word hath no such Power or *Energy* appears too manifestly in the frequent and almost general contempt and frustration of it. This therefore having no aptitude to such an use or Office, which nothing but an *irresistible* force can accomplish, it can with no propriety of speech be said to be the *means* and *instrument* thereof. 6.  
Heb. 1. 3.  
v. 2.

Mr. *Knowlittie*. Then you will allow the Ministry of the Word to be of no use at all in the Church of God?

*Tilenus Carnalis*. One function it hath and no more, according to the consequence of the *Synods* Doctrine; it serves for a *sign* or *object* to represent *outwardly*, what the Spirit works *inwardly*, as well in the Will, as in the Understanding. But because 'tis like the *Raising of the Dead*, and the *Creation of the World*, it requireth an *omnipotent* and *irresistible* Operation. Therefore the Scripture, tho' it represents

represents and urges so many sundry ways, as by way of command, exhortation, promise and threatening; yet to speak congruously to our Principles, it can imply and signify it, only as a *work of God's*, not as a *duty of ours*; and then why should we trouble our selves about it, any more than *Adam* troubled himself about the Creation of *Eve*, or *Lazarus* about his own Resurrection; especially seeing we must believe 'tis nothing in our Power to help it forward, and that God in pursuance of his own *Decrees*, will *infallibly* perform it, tho' we be cast into as deep a sleep of security as *Adam* was, or lie stinking in the Grave of our Corruptions, tho' insensible of it, as did *Lazarus*.

Dr. *Dubius*. Do you then think the use of the Ministry a thing indifferent, and purpose to decline it?

*Tilenus Carnalis*. Seeing the most the word can do is to make us *Moral* men, if yet it can do that, which are of no great esteem in God's Kingdom, as our *Divines* generally have resolved; and the Spirit is no more bound to wait upon the Preaching thereof, than to be at our command; and seeing when he doth come, he needs none of those *auxiliary* forces to achieve his *irresistible* conquest over our rebellions: and yet God hath been pleased, out of his unsearchable Wisdom, and to shew his own *Dominion* and *Liberty*, so to order the Matter, that altho' the word cannot really promote our spiritual Good, which is a work far above the Sphere of its Power and activity; yet received in vain, tho' it be not in our Power, confessedly, to receive it otherwise, it will aggravate our condemnation: for this cause I think it prudent to avoid the certain danger, with the no-probable good, that according to those Principles of the *Synod* will accrue by it.

Mr.

Mr. *Narrowgrace*. If you be of that mind, we must leave you to the Mercy of God, and the use of your own Prayers, which are the only reserve, we can commend to your assistance and benefit.

*Tilenus Carnalis*. Alas! Sir, you are as much out of the story now as ever; for the *Grace* of Prayer, without which the duty will be a vain oblation, if not abominable, must be derived from the same supernal fountain: and we cannot *pump* it up our selves, it comes freely; and when it comes, it is so impetuous, and overflows the Soul with such inundations of the Spirit, that 'tis impossible to resist it. And since you see me altogether silent to this Office, you may conclude that this *silence* begins in Heaven, and that God will not have me pray, in that he denyeth me his Grace to that effect. But Sir, you do well to take your leave of me; for it is evident, that God hath not employed you, as intending my amendment by your Ministry; since I find the confession of your Doctrine more apt to furnish a *cushion* for the secure and careless, or a halter for the doubtful and despairing, than any sacred *Amulet* against the charms and poison of impiety. And yet because, when the Wheel is once in Motion, a little strength will be sufficient to continue it, and the fire is easily blown up after 'tis once kindled; therefore you may please to make your third experiment upon *Tilenus Tepidus*. And I am afraid you can produce no Argument to quicken his remissness into a more thorow pace of devotion, which the dextrous use of that buckler of the *Synod's* Doctrine will not be able to put by. Let us hear therefore how you will urge him to a further progress in Piety.

Mr. *Efficax*. Do but reflect upon St. *Peter's* re- 2. Pet. 1. 4.  
doubled Exhortation; he supposeth that they  
had escaped the soul corruption that is in the World  
thro'

v. 10. *thro' last.* And besides this, saith he, *giving all diligence, add to your Faith vertue, &c. and give diligence to make your Calling and Election sure.*

*Tilenus Tepidus.* If St. Peter had understood our *Calling and Election* in the same Sense in which the *Synod* understands them, his exhortation had been to little purpose; for in that Sense, 'tis as sure already, as the *Wisdom, Truth and Power of God*, or the *Blood of Christ*, or the *Seals of the divine Decrees* can make it. *The foundation of God standeth sure, having this Seal, the Lord knoweth them that are his.* It were arrogance to go about to lay any other foundation; and a folly to imagin we are able to fortify it by our endeavors.

2. Tim. 2.  
29.

*Mr. Simulans.* But Sir, we should make a conscience of the duty, tho' there were no other necessity for it, but because it is the *Will of Almighty God.*

Gen. 22. 2.  
12.

*Tilenus Tepidus.* I perceive Sir, you have forgotten your own distinction, tho' 'tis so little while since you used it. You told us, God hath a *twofold Will*; an outward *revealed Will*, and an *inward secret Will*. His outward Will is signified by his commands; but, saith *Piscator*, they are not properly God's Will, for sometimes he *will* the fulfilling of them: as for Example; God commanded *Abraham* to offer up *Isaac*, yet he nill'd the execution of it: But his *secret Will* is the *will of his Good Pleasure*; which he hath therefore Decreed shall always come to pass. Whereupon one of your *Divines* concludes, that there is a kind of holy *simulation* in God. Now whereas you urge me to *give all diligence*, that I may grow in Grace, if this were the *Will of God's Beneplaciture*, he would move and impel me indeclinably to effect it: but if it be only his *outward will*, and improperly so called, he having by an irrevocable Decree predetermined my not doing of it, tho' it be outwardly commanded, then



then my not doing his *outward Will*, is the performance of his *secret Will*; and *this* being his *proper Will*, wherein consists his *good Pleasure*, my compliance *therewith* must needs be the more acceptable; especially since to *this* he affords me his providential concurrence, which he denys me towards the accomplishment of the *other*.

.. Mr. Knowlitt. We are taught, that there are degrees of Glory; *One Glory of the Sun, another of the Moon, and another of the Stars*; and so there shall be in Heaven. Now grant that you are secure, as you presume, as to the *estate* of Glory; yet you should be earnest in your endeavors to capacitate your self for the highest degrees of it. 1. Cor. 15.

*Tilenus Tepidus*. There are some have made a Question of those different *Degrees* of Glory. In the Parable, every one at the end of the day received his *penny*, as much they that wrought but one hour, as they that had *born the burthen and heat of the day*. And the righteous shall all *shine as the Sun in the Kingdom of the Father*; and every one shall enter into the *Joy of the Lord*, which is *fulness of Joy*. But besides this, if a Sparrow falleth not to the ground without God's providence; and if, as our Savior saith, *the hairs of our Heads be all numbered*: shall we not think as well, that every Degree of Happiness; and every beam of Glory, and spark of Joy are likewise apportioned and predetermined for all the *Elect*?

.. Dr. Absolute. 'Tis true, the state of eternal bliss, as to all the degrees of Joy and Glory in it, is firmly and irreversibly Decreed to all the *Elect*; but yet thro' your remissness, and especially if that betrays you to any *wasting Sin*, you may damp your hopes, and lose the sense and comfortable apprehension of the influences and effects thereof, which you know was *David's* case: O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure. psal. 6. and 51. 12.

*Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed: my Soul is also sore vexed: but thou, O Lord, how long? Return O Lord, deliver my Soul: Oh save me for thy mercies sake, and restore to me the Joy of thy Salvation. For in death there is no remembrance of thee. From hence you see there is*

Heb. 6. 11. *ground enough for the Apostles exhortation; we desire that every one of you, do show the same diligence, in the full assurance of hope firm unto the end:*

*Titens Tepidus.* I know Mr. Diocletian, in his Annotations upon the fifth verse of that sixth Psalm, saith; hereby is shewn, the fear of God's children, anguished and pressed by the feeling of his Wrath, lest they should dye out of his Grace unreconciled, and by that means be excluded and debarred from their desired aim, to be everlastingly instruments of his Glory. But 'tis probable David in the seventy seventh Psalm, if that Psalm were his, had no intelligence of that comfortable Doctrine defined by the Synod in this last age, as appears by his fearful complaint and expostulation: *I remembered God and was troubled; I complained, and my Spirit was overwhelmed; my Soul refused to be comforted; will the Lord cast off for ever? And will he be favorable no more? Is his Mercy clean gone for ever? Doth his Promise fail for evermore? Hath God forgotten to be Gracious? Hath he in anger shut up his tender Mercies?* There could not have been this conflict of Diffidence and Anxiety in him, if he had been established in the Principles of the Synod; for annexing the Lord's public declarations by the mouth of Samuel touching him, to the conscience of his own integrity, he might have collected a certainty of his present Regeneration when he was anointed King, and from thence have concluded undeniably his Election from all eternity, and consequently the impossibility of his rejection from God's favor. But there is some likelihood he thought, that in the designation of his everlasting

1. Sam. 13.

14.

16. 6. 7.

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ing Mercy towards them, God considered Men as Faithful, according to the way of the *Arminians*; and as Persevering in their Faithfulness. For he saith; Know that the Lord hath set apart him that is Godly *Psal. 4. 3* for himself. If that Text will not serve the turn; yet there is one unavoidable: the Mercy of the Lord *Psal. 103* is from Everlasting to Everlasting, upon them that *17. 18.* fear him: to such as keep his Covenant: and to those that remember his Commandments to do them. And to him that ordereth his Conversation aright, will I shew *Psal. 50. 23.* the Salvation of God. And governing his persuasions by these Principles, there is no wonder he was so exceedingly transported with a fear of God's displeasure. And that such were his Principles, may be collected also from hence; in that when the *Paroxysm* of the temptation was somewhat over, he doth not make his recourse to the *immutable Decree* of God's Election, to cure the remanent palpitation of his Spirits; but only to former experience of God's merciful dispensations towards his people: *I Psal. 77. 11. 15.* will remember the works of the Lord; thou hast redeemed thy people; &c. But since the clearing up of this soul-settling Doctrine, by the great Judgment and Piety of the Synod, he that hath once tasted the Graciousness of the Lord in his *effectual vocation*, and firmly believes that the things concerning his everlasting Happiness are so established and carried on by the irresistible Power of an *irrespective Decree*, as is there taught, he may cast away all anxiety and care, and repose himself with confidence under the wings of that security.

Dr. Absolute. But the Synod declares; \* that the Faithful must watch and pray, lest they fall into temptations; and that when they grow remiss and torpid, quit their guard and neglect their duty, as you do, they

\* *Fidelibus perpetuū esse vigilandum & orandum, nō in tentationes inducantur. &c.*

are many times surprized of the World and the Flesh, and carried captive into heinous and enormous Sins, whereby they offend God, and grieve the holy Spirit, and incur the Guilt of Death, and the like.

*Tilenus Tepidus.* 'Twas well you stop't there, Mr. Doctor. But I had thought your *Worship* had been better versed in this point. For my part, such *Mormo'es* and *Bag-bears* never trouble me. I am taught by the *Synod* to believe, that *all the Sins in the World shall never be able to separate an elect Person from the love of God*: but rather make for his greater advantage.

Ezek. 18. 24. *Mr. Indefectible.* But suppose by your Sins, you should provoke God to anger so far forth, that he should cut you off, as our Savior threatens the Jews; *ye shall dye in your Sins.* And the Prophet; *when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked Man doth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye.*

*Tilenus Tepidus.* I did not expect such a supposition, or objection from you of all Men living; for to speak properly, God is never angry but with the *Reprobates*, and I know 'tis your avowed Opinion, that the *Elect* can neither fall *Finally* nor *Totally*, and all the *Synodists* are of the same judgment. They distinguish therefore of righteousness into that which is *inherent*, or the righteousness of works; and that which is *imputed*, or the righteousness of Faith. And they confess the *Elect* may forsake his *inherent* righteousness, and fall into most foul and horrid Sins; but yet he doth not fall from his imputed righteousness, the righteousness of Christ, which he hath by Faith. They do also distinguish between

between *death Temporal*, and *death Eternal*; affirming that the Sins of the *Elect*, tho' never so many or heinous, do not incur the guilt of *Eternal* death, but only *Temporal*, which is never inflicted upon them neither, as a *Curse*, nor before their restitution. For if you ask them what doom *David* had lain under, if Death had surprized him in his *Murder* and *Adultery*, they will tell you roundly, it was impossible he should dye without repentance.

Dr. *Dubius*. I suppose *David's* case was extraordinary; and a special reason is given by them of the *Synod*, why he could not dye before Repentance, viz. because after his Sin he was to beget a Son of whom the *Messias* should descend.

*Tilenus Tepidus*. I conceive, that ground is too loose to bear the Superstructure, the Men of that Opinion would raise upon it; for they are not all Saints in our Savior's *Genealogy*, neither did *David's* Sin bereave him of the faculty of Generation. The Son of *Jesse* might have propagated a *Stem* for the *Messias* to branch out of, and yet have dyed in his Sin afterwards; the impossibility therefore of his dying without Repentance is grounded upon a more solid and impregnable foundation, namely, the *eternal Decree* and love of God, which equally concerns all the *Elect*. That immutable love wherein God elected them, doth exert it *self* and prompt *him* infallibly to confer the Grace of Repentance upon them first or last, how great and how many Sins soever they run into. And if Men had the Will to improve this most excellent comfortable Doctrine, the advantage of it would be unspeakable. Men do beat their brains and exhaust their treasure in experiments to find out and extract *Paracelsus* his *Elixir* to preserve them in Life and Health to perpetuity: But here is the only infallible Medicin, ten thousand times more Sovereign than the Poets fabulous *Ambrosia*, or *Medea's* charms, which are said to have

have restored *Jason's* Father to his Youth. Here is a Moral antidote against death, easy to be made and pleasant to be taken; a receipt to make us shot-free, Sword and Pistol-proof; the ingredients are not many, nor chargeable, nor hard to be attained. Let a Man get a firm perswasion that he is Elect-ed, which the *Synodists* say every one is bound to believe, then let him be sure to espouse some beloved lust, and keep it very warm in his bosom; being careful, as he hath freewill to evil, not to cast it off by Repentance. and he may ventute himself securely in the midst of the greatest perils. Let such Elect Persons take up arms against their lawful Governors, in the pretended defence of their *Religious Rights and Liberties*, and they shall hew down thousands of their Enemies before them, and none of them shall fall in the attempt, for they cannot dye in Sin, unless some few, whose pusillanimity and cowardice doth melt their hearts into an unreasonable relenting and repentance of their Rebellion, while they are in pursuit of their design.

*Mr. Impertinent.* But *Mr. Tepidus*, to grant you that the *Elect* can never fall from Grace, which is our avow'd Tenet; yet certainly we are bound to be rich in good works, out of gratitude, that God may have the more Glory.

*Tillemus Tepidus.* I need not tell you, it will be all our business to glorify God in Heaven, and so we may adjourn that work till we come thither; for our *Divines* hold, that Sin is as much a means for the setting forth of God's Glory as virtue is; and that God Decreed to bring it into the World to that end. And if it be the riches of his Grace that we should Glorify, how can we Glorify that better; than by an absolute resignation of our selves up to it (in despite of raging Sin) and a confident dependance upon God's free pardon. And doubtless if God would have me shew my Gratitude in  
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any other way of Service, he would irresistibly press me to it; for *whatsoever the Lord pleaseth, that he shus effectueth*; for to that purpose this Text is alleged by our Divines. And therefore 'tis the resolution of *Mactovius*, instancing in *David* committing Murther and Adultery, that if we consider the Power of the Regenerate, *in respect of the divine Decree, and in respect of the actual divine Providence, and in respect of the Permission of Sin*; then, and in these respects which are not in our Power, a Man can never do more Good than he doth, nor commit less Evil than he committeth. His reason is, that otherwise the Will of Man might be said to act independantly to the Will of God. Now if it be thus impossible to add one cubit to the Stature of the new Man, it will by our Savior's Argument, be Impertinent and Ridiculous to take thought about it. PL. 135. 6.  
Mat. 6. 27.

Mr. Knowlitz. Mr. Tepidus, Mr. Tepidus. Whatever you say, the Doctrin of the Synod doth not overthrow the Practice of Piety, and the Power of Godliness, as you go about to infer from it; for we know the Doctors of that Assembly were very worthy Godly Men, and so are many, as you cannot deny, who embrace their Tenets.

Tilenus Tepidus. Tho' the persecution and banishment of their Brethren, only for dissenting from them in those Opinions, be no great sign of Godliness; yet I speak not concerning the quality of Persons who hold such opinions, but of the nature and tendency of the Doctrin, the conclusions which immediatly and necessarily flow from it. They may be good Men, but then they are ill Logicians at least; they order not their Works by their Faith or Principles, and their Godliness is not the result of these Principles, but flows from some other, with which these are inconsistent, if they are rationally improved and practised, as is now evident from this threefold Experiment already made.

Mr.

Mr. *Impertinens*. The power of Grace will subdue such carnal reasonings.

*Tilennus Tepidus*. That is, in those Men, who suffer their reason to be debauched, and then arrested by such Principles. But you have another Part for me to act, I shall not be satisfied till that is over. Another main end of the *office Ministerial*, is to comfort the *afflicted and doubtful*; and I am persuaded, this is rendered ineffectual by the Doctrine of the *Synod*, and its *adherents*, as well as the other before mentioned: for proof whereof, I desire I may now have leave to exhibit my complaints and grievances under the Person and Title of *Tilennus Tentatus*.

Dr. *Confidence*. Let us hear what they are.

2. 17. *Tilennus Tentatus*. Time was when I did walk comfortably before God in my Christian Profession, feeling such inundations of Spiritual consolation flowing into my Soul from his Gracious presence, as put me in mind of the *hidden Manna*; mentioned in the Revelations, whose ravishing Sweetness nothing but experience can make credible; and hath made me cry out in a holy extasy of admiration; *It is good for me to be here!* But now I feel the tide is turned, my Wine is mixed with Water, or rather my Joys turned into extreme Bitterness; for I being continually alarm'd by the cries of an accusing conscience, I apprehend the terror of the divine Vengeance set in battle array against me, and the curses of the Law thundring out my sentence of Condemnation, and the mouth of Hell gaping wide open to swallow me up and devour me. These frightful apprehensions are my constant attendants, they lie down and rise up with me, and pursue me so incessantly that I am become a burthen to my self.

Dr. *Confidence*. This is some sudden storm raised in your bosom, thro' the Power and Subtlety of  
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of Satan; but there is refuge at hand, an immovable rock to Anchor on, that will not suffer you to be overwhelmed. Remember that *Jesus Christ is the propitiation for our Sins, and hath purchased eternal Redemption for us.* By the Sacrifice of himself he hath purged our Sins, and delivered us from the Wrath to come, and satisfied the divine Justice and obtained reconciliation with the Father for us. Every one who is sensible of his Misery by reason of Sin, and understands what need he hath of a Redeemer, and runs into the arms of Jesus Christ, and embraceth him for his Savior, and depends upon his Merits and Mediation, and pays a dutiful Subjection to his Scepter and Authority, by a true and lively Faith, he hath an interest in all those benefits, as actually applyed to him; he receives the Privilege of Justification and Adoption; and *being Justified by Faith, he hath Peace with God.* Rom. 5. 1.

*Tilenus Tentatus.* Sir, I know these are excellent Cordials to the Soul that is perswaded she hath a real interest in them, but they are designed only for a very small number, as the Doctrine of the Synod hath determined; For those Divines tell us, that Almighty God did by an *absolute Decree* Elect certain particular Persons to Salvation, neither considering the death of his Son, nor the Faith of those Elect, in that Decree; and then Decreed to give his Son to dye for them, and *irresistibly* to work in them a saving Faith to lay hold upon that his Son, and actually to apply all the said benefits to themselves, for whose Salvation only they were all prepared and designed. Now all the promises of Salvation in Christ, how universally soever propounded, being by your Doctrine restrained only to these *Elect*; amongst whom that I should reckon my self, neither any particular mention of me in Scripture, nor any revelation by Angel or Prophet out of it doth assure me; and the number of them, according

to your computation, being so small in proportion to the *Reprobates*; there is so much odds against me, that I have reason to be afraid, that I am inlisted under the greater multitude. When *Christ* said to his Apostles, *one of you shall betray me*, tho' the odds were *eleven to one* on the innocent Parties side; yet it raised so much scruple and suspicion in their bosoms, as made them very anxious and inquisitive, *Master, is it I?* Were the number of the *Reprobates*, for whom you say *Christ* dyed not, far more disproportionable to the *Elect*, yet the sad apprehension of those eternal Torments, linked to the end of that horrible Decree, would prompt me to entertain fears and jealousies more than enough, lest I should be filed upon that chain, having no assurance to the contrary. How much more should *fearfulness and trembling surprize me*, when I consider how few the *Elect* are even among the vast multitudes of such as are called!

Mr. *Simulans*. Seeing it hath pleased the Wisdom of Almighty God to keep his immutable Decrees, as well that of *Reprobation*, as that of *Election*, locked up in the secret Cabinet of his own unferchable Counsel; we are to govern our Judgment by  
 1. Cor. 13. the rule of *Charity*, which *believeth all things, and hopeth all things*.

*Tilennus Tentatus*. I confess, the Judgment of *Charity* is a try'd and equal beam in many cases, but if you extend it generally, and apply it unto all particulars, it must needs be very false. And I am confident you dare not avouch the truth of it in such a latitude; or if you dare, you are no more able to maintain it, than I can believe these two contrary propositions at once; that *Jesus Christ* dyed for all, and yet that he dyed for a very small number. It is not the judgment of my *Charity*, but the certainty of my *Faith* that must give me assurance and comfort in this particular. A Charitable judgment

*ment* is a fair Standard to measure the doubtful actions of our neighbors by, and commands us to cover his infirmities, and stifle the too light conception of suspicions, and sinister Opinions touching him, but binds us not to preach falshood to him, to induce him against his own reason to foster too good an Opinion of himself. When I see a Man present himself to the holy Sacrament, the *Judgment of Charity* perswades me, knowing nothing to the contrary, that he addressees himself to it with that preparation of heart, that becomes a good Christian. But that such as are rightly prepared and qualified, do partake thereof to their Salvation; this I believe by the *Judgment of Faith*, which admitteth nothing that is or can be false. So when I see a sick Man render up his Soul with much Devotion and Resignation into the hands of Christ, I *believe charitably*, that he dyes as becomes a Faithful Christian: but that God communicateth his Salvation to such as dye in the Profession and Obedience of the right Faith, this I believe by the *certainity of Faith*, wherein it is impossible I should be deceived, tho' the Judgment of Charity deceives us very often. In a word, the *Judgment of Charity* is a good standard measure betwixt Man and Man; but it is not current betwixt Man and his own Conscience, much less betwixt him and God. I know, I am not to be relieved, but by such succors as are levyed upon the divine Promises; and those Promises having their foundation and infallibility in the undeceivable truth of God, they require such a certainty of Faith, as will admit no mixture of any thing false or doubtful. Besides when I do enquire which act of Faith hath the priority, *viz. to believe in Christ, or to believe Christ to be my Savior, in particular*: I am taught by one of your Divines, *Maccovius* by name, that I must in the first place believe *that Christ is my Savior*, and that is the cause

of the other *act*, or the reason why I place my Faith in him. Now if Christ dyed only for a few particular Persons, and all the Promises made in him belong to these few only; unless I could find some mention of my name amongst them, or receive some revelation from Heaven to that Effect, how can I with any certainty or assurance build my Faith upon it, that I am one of them?

*Mr. Take's trust.* We are bound to think every one of the number of the Elect, till it appears to the contrary.

*Tilanus Tematus.* This is but slinging the old note over again; This is still your Judgment of *Charity*: which tho' it suppresseth all suspicion in you towards me, yet can it not cure those fears and jealousies, which I have, but with too great reason, conceived of my self. As for your appearances to the contrary, I cannot understand them, much less set any value upon them; for by such outward things, the *Synod* is ready to tell us, we can never perceive any thing of what belongs to the state of Election or Reprobation. I am beholding to you, that waving the severity of your reason, you will make use of a Charitable supposition, to flatter me into an Opinion that I am one of that *little Flock* for which Christ dyed: but there is nothing can secure me, and give me real comfort, but a full perswasion that I am one of them, which you will never be able to work in me, denying that Christ dyed for all, unless you can find some particular and undeniable evidence of my interest in him.

*Mr. Indefatigable.* You should reflect upon your former *experience* of God's gracious Work in you. That Spirit of Adoption sent out into the hearts of God's Elect, to bear witness to their Spirits; who he may become silent, and not speak peace to them in such

such an audible language of comfort, as is always apprehended by them, yet he *abides with them for ever*. Spiritual enjoyments are different from these outward and carnal ones; we may lose their taste and relish, as to sensible refreshment, but not their real presence, as influencing to Salvation.

*Tilenus Tentatus.* Some comfortable apprehensions might be awakened and kindled in those bosoms, that have been warmed with such Sweet and Heavenly experiences, if they were not all overcast and darkened again by other black and dismal clouds, which the observation of some of your greatest Divines have spread over them. For Mr. Calvin him-<sup>Inst. Lib. 3.</sup> self saith, *the heart of Man hath so many flaring holes, cap. 2.* and secret corners of lying and vanity, and is cleaved with so many colors of guileful Hypocrisy, that it oftentimes deceiveth it self: and besides experience sheweth, the Reprobate are sometimes moved with the same feelings that the Elect are, so that in their own Judgement<sup>Heb. 6. 4. 9.</sup> they nothing differ from the Elect. But the truth is, tho' I have lived a good moral Life hitherto, and in a way of duty have had a comfortable dependance upon the Mercy of God in Christ Jesus; yet I am now afraid, I have had none of those extraordinary *suavities* and refreshments of God's Spirit, and consequently have no assurance of the presence of that comforter, who is promised *shall abide with us for ever*.

Mr. Knowlible. You are to consider that all the *Elect* are not called at the same hour,

*Tilenus Tentatus.* I should not stand upon the hour; I should be content that God may take his own time to call me, if you could, in order to my present comfort, assure me that I shall be called, tho' it be but at the hour of Death: but this is what, I am afraid, you have no grounds for,

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Mr. *Takeo'trust*. You may be confident that Christ is dead for you, and that you have an Interest in him, so you can believe it.

*Tilenus Tentatus*. I shall desire to ask these two Questions: First, whether this comfort be applicable to all and every sick and afflicted Person; and Secondly, whether it be grounded upon the truth? For if it be not applicable unto all, I may be amongst the excepted Persons, and so am not concerned in it; or if it be not grounded upon the truth, you offer me a delusion instead of a comfort.

Mr. *Takeo'trust*. It is applicable unto all, and every one; and grounded upon the unquestionable truth of the holy Gospel.

*Tilenus Tentatus*. If it be applicable to all and every one, and grounded upon the truth, as you affirm; that is, as I conceive, a truth *antecedent* to their believing; then it follows undeniably, that Christ dyed for all in general, and for every one in special, else how can the comfort of this Doctrine be so applied to them, as you would have it. But if your meaning be, that it will become true to me, or any other Person, *that Christ dyed for us*, by that act of Faith, which you would have me, or any other such Persons give unto your speeches; then you run into a manifest absurdity, maintaining that the *object* of Faith, or the thing proposed to be believed, doth receive its *truth* from the *act* of the believer, and dependeth upon his consent: whose Faith or Approbation can no more make true, that which in it self is false, than make false by his unbelief, that which in it self is true. Well may the *Infidel* deprive himself of the fruit of Christs death, but he cannot bring to pass by his unbelief, that he hath not suffered it, as a Proof of his love to mankind. On the other side, the believer may receive benefit from the death of Christ, but his act of Faith doth not effect, but necessarily suppose that death as suffered

ered for him, before it can be exercis'd about it, or lay hold upon it. Nay, my believing is so far from procuring Christ's Death for me, that on the contrary our great Divines do maintain; that \* *I cannot have Faith unless it be procured for me by the merits and death of Christ*. And because I cannot find this Faith in me, I may conclude he hath not procured it for me, and consequently that he hath not dyed for me neither; and this you know is the ground of all my Trouble.

Dr. Dubius. Sir, I wish you to take heed of that *evil heart of unbelief*, as the Apostle calls it; Heb. 3. 12. and to that end, remember the words of our Savior, *he that believeth on the Son hath everlasting Life, Joh. 3. 36. and he that believeth not the Son shall not see Life; but the wrath of God abideth on him.*

Tilenus Tentatus. Sir, instead of lending me a clue to guide me out of that maze of difficulties, into which the prodigious Divinity of the *Synod* hath led me, you entangle me much more in it. For whereas the Apostle saith, that *God sends strong delusions to such as will not receive the Love of the Truth, 2. Thes. 2. 11. that they may be saved.* You, governing your discourse by those Principles, would first perswade Men to believe a false Proposition; when you exhort every Man to believe that Christ dyed for him, which is false according to that *Doctrin*; and then having believed this falshood, they are punished by the Spirit of error to believe a lye. I beseech you, which way would you have me turn my self, to get out of these perplexities? Having instructed me to believe a Doctrin, that turns my obedience into punishment, and makes my following the truth, according to that calculation, the sure way to aggravate my damnation. For if the *Synod* saith true,

\* *Quod nemo unquam fidem habuit, nisi morte & meritis Christi procuratam.*

and

and Christ be not Dead for them that believe not in him ; how do they deserve to be punished, for not believing that which is false? And those that do obey the commandment, and believe in his death, tho' but for a time; why suffer they the Punishment due only to the retractory and incredulous, which is to believe a lye.

Mr. Knowlistle. Sir, you must not think to beguile us with your *vain Philosophy*; we are too well established in these saving Truths, to be perverted by such *Sophistry*.

*Tilenus*. If you have no better Cordials for afflicted consciences, nor firmer props to support the necessity of your Ministry, than what the Doctrins of the Synod will afford you, I am afraid the most vulgar Capacities will find Logic enough to conclude, from the Premises, that your office is altogether useless and impertinent. Laying aside therefore the Person of *Infidel*, *Carnal*, *Tepid*, and *Afflicted*, whose parts I have hitherto acted, to make practical tryal of the efficacy of your Ministry upon them, according to the Tenor and consequences of those Doctrins; I beseech you sadly to reflect upon what hath already passed betwixt us, and consider further what a vertiginous Spirit presided in that Synod, that led those *Divines*, *mangre* all the reason to the contrary, to deny some things which the Scripture expressly doth affirm, and to affirm other things which the Scripture doth as expressly deny. They deny the *Universality* of the merits of Christ's death, which the Scripture abundantly proclaimeth, and yet they do exhort and enjoin all Men upon peril of Damnation to believe in him; as if the Author of all Truth did not only allow, but also command some Men to believe falshood. They exhort and command every one to believe that he is *Elected* to *Salvation*, tho' indeed he be a very Reprobate; and that he cannot lose Faith and Grace once received, which



which the Scripture in exprefs terms denyeth. And as the denial of Chrif's univerfal redemption takes away all the Solid grounds of comfort; fo the af-ferting the Saints *indefectibility* overthrows the neceffity of exhortation, with the ufe of promifes and threatnings to enforce it. For who will value fuch admonitions, *harden not your hearts, take heed left ye fall, receive not the Grace of God in vain*; when he is inſtructed to believe, that he can never be fo far wanting to the Grace of God, nor harden his heart, nor fall from his ſtanding, fo far as to endanger his Salvation? And who will deny himſelf; upon the aſſault of a Gallant temptation eſpecially; the preſent ſatisfaction of his luſts and paſſions, for the reverſion of a Kingdom, who is perſwaded there are ſeveral decrees paſt in Heaven as well to neceſſitate, as ſecure him in the ſuccedaneous enjoyment of them both? And who will be frightened from the Pleaſures of Sin with the threatned danger of Damnation; unleſs a fit of Melancholy tranſport him into that folly, who believes it is no more poſſible to happen to him, than for God to lye; or his immutable Decrees to be reſcinded? In brief; when we conſider the conſequences of that Doctrin, that the abſolute Decrees of Heaven do not only *over-rule*, but alſo *Predetermin* every *individual* action of Mankind, ſo that it is impoſſible for the endeavors and wit of Man; to make any one of them happen at any other time, or after any other manner than they do; may we not, as far as that Doctrin can warrant us, conclude, that it is God's only fault, that ſo many Men prove *Infidels*, and *Prophane*, *Lukewarm*, and *Deſperate*; becauſe it is he that doth withhold that Grace, which is abſolutely neceſſary to work an effectual alteration and change in them? And reſolve, that it were therefore fit, that all Preachers, forbearing to importune the weak Creature to attempt any of theſe mere im-

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possibilities, to which he hath at most but a passive Power, should direct their admonitions to God alone, that he would perform, what is his own work only, in the hearts of Men; that is, to *convert, correct, provoke and comfort* them, by such an *invincible Arm* of efficiency as cannot be resisted?

The benefit of the word Preached being thus Totally evacuated by these Doctrins, we shall find no more use or comfort in the *Sacraments*, but so far forth as we can observe, the very same *Ministers*, in the very administration of them, to overthrow their own unhappy Doctrin; for to *every one* they *Baptize*, they apply the *Promises* of the Covenant of Grace, contrary to their own Tenet, which is, that they belong nothing at all to the *Reprobates*. Likewise the *Lord's Supper* is given to all, with the assurance that Christ dyed for *all* them that receive it, tho' their own Tenet is, that he no way dyed for them who receive it *unworthily*, and to their condemnation; whose number is not small among our *reformed Congregations*, even by their own confession. What more? The very *exercises* of Prayer, wherein the *Pastor* and the *Flock* are joint Petitioners, shall be found of no use or comfort unto either *Elect* or *Reprobate*; for the *Elect* obtain no new thing by this means, if God hath written them, as the *Synod* says, from all Eternity in the Book of Life, without any *relation* to, or consideration of, their *Faith* and *Prayers*; and that it is impossible they should be blotted out of it: And the *Reprobates* can never cause themselves to be enrolled therein by any exercises of Faith or Prayers, no more than they are able to disannul the immutable Decree of God.

Gentlemen, I beg your Pardon, and shall trouble you no further, but only to desire you to ponder those many prejudices that lie against such a Religion, as is rather repugnant than operative to the

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*Conversion* of an *Infidel*, and the *Correction* of the *Carnal*, and the *Quickning* of the *Careless*, and the *Consolation* of the *Afflicted*; and if the *Doctrin* maintained and delivered by the *Divines* of that *Synod* and their *adherents*, doth frustrate and nullify the *Preaching* of the *Word*, and the use of the *Sacraments*, and the exercise of *Prayer*; it overthrows the sacred function of the *Ministry*, which consists in the Faithful administration of *wholsom Doctrins* and *good Disciplin*, and gives such a Total defeat to the whole design of the divine Ordinances; I hope you will, out of your great Piety and Prudence, not think it reasonable to make the profession of such Faith or Doctrin, your *Criterion*, or *Shibboleth*, to discern your *Examinants*, and pass them in the account of the *Godly Ministers*.

Dr. *Absolute*.

Mr. *Fatality*.

Mr. *Fry-babe*.

} Withdraw, withdraw, withdraw.

Dr. *Absolute*. Brethren, what think you of this Man, now you have heard him discover himself so fully?

Mr. *Fatality*. The Man hath a competent measure of your ordinary *unsanctified* learning; but you may say he hath Studied the antient *Fathers*, more than our *modern Divines*, such as Mr. *Calvin*, and Mr. *Perkins*. And alas! they threw away their enjoyments, and their lives too, some of them, for they knew not what; they understood little or nothing of the divine Decrees, or the Power of Grace and Godliness. This great Light was reserved for the honor of After-ages, to be *held forth* and displayed in

Mr. *Efficax*. He may be an honest moral Man; but I cannot perceive that he hath been much acquainted with Sin, nor very sensible of the nature of Repentance. I confess for my own part, I was never much taken with these *Obadiahs*, who cry, *I<sup>1</sup>. Kings.*  
*thy Servant fear the Lord from my youth; give me<sup>18. 12.</sup>*

S f 2

your

your *experimental Divines*. The burnt Child will dread the fire; and as *Jude* adviseth, *will have compassion* upon their Brethren, having been tempted themselves, and will *save them with fear*, using a holy violence to *pluck them out of the burning*. I remember Mr. *Calvin* in an Epistle to *Bucer* confesseth, that he had a great conflict with that wild beast of impatience that raged in him, and that it was not yet tamed. \* He would frequently reproach his Brethren, especially if they dissented from him in the matter of Predestination, by the name of *Knave*, and *Dog*, and *Satan*. And he so vexed the Spirit of *Bucer*, that he provoked the good mild Man to write thus to him: † *you govern your Judgment by your Passions of Love and Hatred, and these as you list*. And for his bitter speeches, *Bucer* gave him the Title of a *Fratricide*. Reverend Mr. *Beza* confesseth also of himself, ‡ *that for the space of fifteen years together, wherein he taught others the way of righteousness, himself trod neither in the way of Truth, nor Bounty, nor Sobriety; but stuck fast in the mire of Sin*. Men that have had Tryal of the Powerful working of Sin and Grace, and been brought upon their knees, like the great Apostle, with a bitter complaint; *O wretched Man that I am!* These are your *None-such Divines*, which methinks our Savior gave an intimation of in that Passage to Peter; and *when thou art converted, strengthen thy Brethren*.

Luk. 22.  
32.

Mr. *Narrowgrace*. He attributeth so much to the Ministry of the Gospel, that he seems to be super-

\* *Vocas me subinde Blasphemum, Calumniatorem, Malignum, canem latrantem, plenum Ignorantia & bestialitatis, plenum Impudentie, Impostorem, Sacrarum literarum impurum Corruptorem, Dei prorsus derisorem, omnis religionis contemptorem, Impudentem, Impurum canem, Impium, obscenum, torti perversique ingenii, vagum, Balatronem, &c.* Resp. ad Calumn. Nebulonis. Pag. 344. O&.

† *Iudicas prout amas, vel odisti: amas autem vel odisti, prout libes.* ‡ *Per quindecim annorum spatium, &c.*

stitiously

stitiously addicted to it, and turns it into an Idol. Whereas, we know, of it self it is but a dead letter; and therefore *Maccovius* handling that Question, *whether the word of God may be savingly heard before Regeneration*, concludes negatively, and to avoid his Adversaries Argument, he affirms, that *that hearing of the word, which produceth Faith, doth presuppose Regeneration*. To this agrees the Opinion of some Divines, who think that *Regeneration is affected after another manner than Faith is*. To which purpose *Rysius*, in his confession saith thus; \* *Faith is conceived by the Grace of God thro' the word, but Regeneration procedes from God thro' Christ, without the intervention of any Created thing whatsoever.*

Mr. *Takeo'trust*. I conceive Sir, when we see the Ministry so much eclipsed and undervalued as it is, if there were nothing else in it, *Christian Policy* should teach us, not to vent such Doctrins, as are apt to bring more contempt upon it: But the holy Ghost hath set it at a higher rate, by cloathing it with Titles of a greater reputation. He calls it *the Word of Grace, the word of Faith, the word of Life, the word of Reconciliation, the ministration of the Spirit, the word that is able to save the Soul, the Power of God unto Salvation, the word of God that effectually worketh in them that believe.*

Mr. *Knowlittle*. I conceive the Ministry of the word hath these excellent Titles bestowed upon it, in regard it is the instrument, by and thro' which God doth infuse into the Understanding and Heart his special Grace, or rather that Regenerating virtue, which alone doth Powerfully effect the work of Regeneration; so that the outward word, as an instrument, conferreth nothing at all to that effect, but is only as the Tunnel, whereby water is pour-

\* *Fides Dei Gratia per verbum concipitur: Regeneratio vero a Deo per Christum sine ullius rei creatæ interventionis proficiscitur.*

ed into a Vessel; and yet the water receives no tincture at all from the Nature or Quality of the said Tunnel.

Mr. Takeo'trust. I have seen this alleged: but *they* say, we should consider that the Nature and Property of the *Word* is, to be intelligible in expression, and to carry such a sense as is apt to move the Party, to whom it is addressed, by working upon his understanding, and inciting his heart to Love or Hatred, Hope or Fear; and this is the true efficacy the *Word* is endowed with. But if the *Word* contributes no more to our Conversion or Regeneration, than the *Tunnel*, that only conveys the Liquor to the filling of the Vessel: then it matters not whether the word be intelligible or no; for that Regenerating virtue being a *distinct* Power infused besides it, the word doth not work as a *verbal*, that is, a *rational* instrument, but only concurs, as an instrument destitute of sense and reason. And therefore as it matters not what mettall the Tunnel be made of, whether Wood, or Brass, or Tin; so, had the Word no other kind of instrumentality than that hath, it were all one, whether the Language were barbarous *non-sense*, as is usual amongst some Sectaries, or significant. And to what end then did God confer the Gift of Tongues upon his Apostles, and they take such care to condescend and apply themselves to the capacity and apprehension of their hearers? Besides, if the word hath no more to do in this work, than is pretended; why should it consist of Precepts, and those established with Promises and Threatnings? For a Precept, so established especially, doth prescribe the thing under command, as a *duty*; and concurs unto that duty, as the reason *moving* and *obliging* a Man to perform it: but if that special Grace, or Regenerating virtue so infused, doth *alone* effect a Man's Regeneration, taking nothing at all from the word; how can that effect be said to be  
the

the performance of his *duty*, and an act of *obedience* to the *command* of the word?

Mr. Knowlitt. 'Tis a question, whether there be any Precepts properly so called, under the new Covenant, or no? Some absolutely deny it; but we confess it; and they may be said to concur to our Conversion and believing, as a *sign* or *object*, representing what God by his free Grace, is said to effect and work in us. Indeed they declare what Man ought to do; but they serve rather to discover and convince his weakness, than promote his duty.

Mr. Take's *trust*. This Doctrine doth cancel the very formal reason and force of all the commands of Christ, and makes the word of God, intended for an instrument of Man's Conversion, to serve only for an *object* and mere Doctrine for his Faith and Repentance to converse with; for it seems they are not to be wrought by this means, but *immediately* effected and wrought of Almighty God in the heart by a special action and operation; and consequently, all the Exhortations and Precepts, *as such*, all the Promises and Threatnings, Complaints and Obtestations, wherewith the word of God aboundeth, become nothing else but empty *signs*, and busy trifles, if not a ludicrous Stage-Play, conducing nothing to that effect, which they pretend to be designed for. But that Faith and Regeneration are both wrought in a rational way, by the outward Ministry of the Word, moving and inciting the understanding and heart of Man, will evidently appear to be the Doctrine of Christ and his Apostles. For *Faith*, take that expression in our Saviors Prayer; *Sanctify them thro' thy truth: thy word is truth. Neither pray I for these Apostles alone; but for them also,* Joh. 17.  
17. 20. *which shall believe on me through their word. And therefore Faith cometh by hearing, and hearing by the word of God. That he understands Faith working by* Rom. 10.  
17. *love,*

love, which the Gospel determines to be the only means, by which we may, and ought to be saved; appears in the ninth and tenth verses; *If thou shalt confess with thy mouth the Lord Jesus, and believe with thine heart, that God raised him up from the dead, thou shalt be saved. For with the heart Man believeth unto righteousness, and with the tongue confession is made unto Salvation.* And that by the Word which works this Faith, he understands the outward Word, appears by the whole contexture of this Chapter; for First, he saith, *this is that word of Faith, which we Preach:* Secondly, that Word which cannot be heard unless it be *Preached*, not *Internally* by God, but  
 v. 8. *Externally* by Men, sent out to that purpose; Thirdly, that Word which is heard with the *Ears* of the Body, and may be *disobeyed*.

As the working of Faith is attributed to the Ministry of the word, so is the working of Regeneration too; *Of his own Will begat he us with the word of truth: wherefore let every Man be swift to hear.*  
 Jam. 1. 18. 19. 1. Pct. 1. And being born again not of Corruptible seed, but of  
 23. 24. 25. Incorruptible, by the word of God, which liveth and abideth for ever, and this is the word which by the Gospel is Preached unto you. Hereupon St. Paul tells the Corinthians, not only that he was a Minister of God; by whom they did believe; but tells them also, that  
 1. Cor. 4. he was their Father: for in Christ Jesus he had be-  
 14. 15. gotten them; thro' the Gospel.

1. Cor. 3. 6. Mr. Knowlitt. The Apostle saith, *I have planned and Apollos watered; but God gave the increase.*

1. Cor. 15. 38. Mr. Takeo'trust. So the Apostle saith, *God giveth to every seed his own body, as it hath pleased him;* but still it is in the ordinary way of husbandry; and therefore the Sower goes out to sow his seed; and so the King himself is served by the field, but the  
 Ecc. 5. 9. sluggard who will not plow by reason of the cold, he  
 Prov. 20. shall beg in harvest, and have nothing. In these natu-  
 4. rat



ral things we see, God doth not bring forth fruit, by any peculiar divine action distinct from that of planting and watering; but by preserving that force and vigor, once put into the Earth and Water, wherein and whereby such plantation is made, he concurs to make the labor of the husbandman successfull; and so gives the increase. *Thou visitest the Earth, and Waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them Corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy Goodness, and thy paths drop fatness.* So 'tis here in a Spiritual sence; ye are God's husbandry, or God's sillage; and he hath instituted a Ministry to bring you unto fruitfulness. *I have planted, laying the foundation, or first Principles of Christian Faith among you; of Heathens making you believers: Apollos watered, he Baptized you, and promoted that Faith to some further growth in you. But yet there is no great matter imputable to him or me; that you should make a Schism upon this account, as if either of us were the Author of your Faith; but it is God alone, who gave us our ability, and put all the force and efficacy into those sacred ordinances, which we administer, and so gave the increase.* Thus, I say, God gives the increase, not by any peculiar, special action, distinct from that planting and watering of Paul and Apollos: but by continuing to prosper that vigor and efficacy, which he was pleased to put into that Ministry. Hence the Apostle saith, *we are laborers together with God, and Ministers by whom ye believed.* To this purpose, the Apostle is a Chosen vessel to bear the Gospel to the Gentiles. And his commission is, *to open their Eyes, and to turn them from darkness to light, and from the Power of Satan unto God.* And he doth so well manage and execute

Psal. 65.  
9. 10. 11.

1. Cor. 3.

Acts 9. 15.

26. 18.

- cute this commission, that he is confident to say,  
 Rom. 15. *I have whereof I may Glory, thro' Jesus Christ, in*  
 17. *those things which pertain to God.*
- Isa. 30. 21. Mr. Knowlitt. There is a Promise, *thine Ears*  
*shall bear a word behind thee, saying; this is the way, &c.*
- Mr. Takeo'trust. That Promise is made to such  
 as are already converted, and signifies no more,  
 It. 59. 21. than what is more clearly expressed by the same  
 Prophet in another place. If the word there Pro-  
 mised be a thing distinct from the word of Mi-  
 nistry, then I ask, whether it be an *intelligible* word  
 or not? If not; then 'tis no fit means to work  
 upon a reasonable Soul, and bring it to perform to  
 Rom. 12. 1. God, *a reasonable service*, as ours ought to be. If  
 it be an intelligible word, than either it hath the  
 same sence with the word Written and Preached,  
 or a different sence from it. If it be of the  
 same sence with the word Written and Preached,  
 then 'tis to no purpose, 'tis frivolous to multiply  
 means without cause. If this word be of a diffe-  
 rent sence from the word Written or Preached, then  
 this, to the dishonor of the word, will argue the  
*insufficiency* of it, to make us *wise unto Salvation*,  
 and the Man of God *perfect, thoroughly furnished unto*  
*every good work*; and this will lay an imputation, not  
 only upon the veracity and truth of God, but also  
 upon his Wisdom and Goodness, for commending  
 and enjoining the use of his written word to us, for  
 an end and purpose to which it is insufficient.  
 But that we may understand the Prophets meaning,  
 Gen. 17. 1. consider that we are commanded *to walk before God*;  
 according to which expression, we are to think God  
 always at our heels, as we say, observing our steps;  
 and consonantly to that metaphorical expression, if  
 we step aside, what means soever his Providence  
 useth to set us right, and direct our goings in his  
 paths, 'tis as if we heard *a voice behind us*. Not  
 that God would exempt us from following the di-  
 rection

rection of the *Ministry*: no, for the Promise is thus expressed in the former verse, *thine Eyes shall see thy Teachers*. And that we may not think it lawful to run on in error, till the *Enthusiastical* charm recalls us; remember 'tis our duty to *seek* the Law at the *Priests* mouth. Hence we have these Caveats, not only take heed *how* you hear, but also *whom* you hear; for *many false Prophets are gone out into the World*, and therefore *try the Spirits, whether they are of God*. What need all these *Caveats*, and so much ado, if the Ministry of the word hath no influence or energy in our Faith and Regeneration, and the work of Grace in us? Mal. 2. 7  
1. Joh. 4. 1

Mr. *Knowlitle*. But we see, the Scripture every where ascribes the work of Faith, Conversion and Regeneration in us, to the power and gift of God, to Christ, and to the holy Ghost.

Mr. *Takeo'trust*. The Scriptures do attribute to Almighty God that which he doth *mediashy* by any of his Creatures or Ministers: *Jesus* is said to have Baptized *more* Disciples than *John*, yet in the next verse, 'tis said that *Jesus Baptized not, but his Disciples*. Tho' the Ministry of the word be instrumental in the work of Grace in us, yet must we acknowledge the blessed *Trinity* the chief cause and Author thereof, and are bound always to render them the honor of that Efficacy, that is wrought by this Instrument; because all the light, force and efficacy, which appears therein, flows from God alone, and had not been in it at all, if he had not as it were implanted it therein. *We have this Treasure in earthen Vessels*, as the Apostle in a like case. Certainly there we have it, and God associates what other Divine internal aids he pleaseth with it; to him therefore we ascribe the Glory, who hath annexed such an excellency of Power, to such, otherwise, weak and feeble Instruments. 2. Cor. 4  
6. 7.

Dr. *Absolme*. Leave your wrangling, *Gentlemen*,  
T t 2 that

that we may dispatch Mr. *Tilanus* one way or other; have any of you any more objections against him?

Mr. *Indefectible*. He holds the possibility of the Saints *Apostacy*, notwithstanding the Decrees and Promises of God to the contrary; and concludes *David's* Adultery and Murder, to be wilful wasting, deadly Sins, and inconsistent with the state of Regeneration: so that should a *Godly Man*, thro' the Frailty of the Flesh, suffer the like infirmity, he would be ready to discourage and grieve his Spirit, telling him he had forfeited his Interest in God's favor, and lay under a damnable guilt, liable to the wrath of God, and the Torments of Hell; and so in danger to bring him to desperation, if he do's not forsake his Sin, and mortify his Lust, and bring forth fruits meet for Repentance, upon his admonition.

Mr. *Narrowgrace*. Which was worse than that to my mind; he flouted the Divines of the *Synods*, saying, if their Doctrine were well improved, it would prove an Antidote against the Power of Death, and teach a Man how to become immortal, even in this Life.

Mr. *Impertinent*. That flipt my observation; I pray what was it he said?

Mr. *Narrowgrace*. It was to this purpose; If the *Elect* cannot be cut off in the state of impenitency, notwithstanding they fall into most grievous Sins, then, saith he, let them abandon themselves to some horrid lust, or course of impiety, and they shall be sure to be immortal.

Mr. *Indefectible*. But we know the *Elect* cannot do so. They have a Principle within them, and a Guard without to defend and secure them from such courses. They are kept by the Power of God thro' Faith into Salvation. There is their inward Principle and Guard that inclines and moves them; who-  
soever

freedom is born of God, doth not cannot sin; for his 1. John 3:  
seed remaineth in him, and he cannot sin, because he  
is born of God.

Dr. Dubins. Under correction, Sir, I conceive  
Man is never immutably Good till he arrives in  
Heaven. As long as he converseth here below, he  
is, like other sublunary things, subject to change.  
The reason is, besides temptations from without to  
allure him, he hath a twofold Principle, a new and  
an old Man within him; the Flesh and the Spirit  
in contestation: *the Flesh lusteth against the Spirit, and* Gal. 5. 17,  
*the Spirit against the Flesh*; This conflict is in the  
Regenerate. And that he hath liberty to side with  
either of these Parties, I think cannot be denyed.  
He hath a liberty thro' God's Grace to side with  
the Spirit against the Flesh; and hereupon he is  
exhorted to *abstain from all Fleishly lusts, to mortify*  
*his Earthly members, and to walk in the Spirit*; his  
liberty to side with the Flesh is but too evident.  
And therefore the words \*CANNOT SIN, must  
be taken, not *Physicè* but *Ethicè*, not for a natural,  
but a moral impotency; he cannot do it legally, or  
without averfness of Mind, which notwithstanding  
is capable of being altered. 'Tis said of Christ that  
he *could do no mighty work*; and so it is said that  
the Brethren of Joseph could not *answer him*: and  
the Angel *could do nothing against Sodom* till Lot  
was escaped into Zor. And 'tis usual in our com-  
mon speech to say, we *cannot* do a thing; when  
the thing is not impossible to be done, but only  
it is unlawful or inconvenient for us to do it. If  
we set aside the inconvenience, and step over the  
hedge of the Law, as many times we do, we can  
find Power enough to do it: and so it is here.  
Therefore to that of our Saviour, *A good tree can-* Matt. 7:  
*not bring forth evil fruit*, S. † Hieron addeth, *as long as* 18.

\*Id possumus, quod jure possumus.

† Quamdiu in bonis actibus studio perseverat.

- is perseveres in the Study and Love of Goodness.* Thus *he that is born of God*, so long as he acteth according to the nature of the Principles of his new birth; and Studies to follow and resemble his Heavenly Father, he cannot *deliberately* yield to any kind of Sin. \* *He that is born of God will not at all admit such Sins as these; he shall not be a Child of God, if he doth admit them.* As for that Guard you mention out of St. Peter, *they are kept by the Power of God*; we must consider that we are to add a Guard of our own to it, as is required by St. Jude: *But ye beloved, building up your selves on your most holy Faith, praying in the holy Ghost, keep your selves in the love of God:* And St. Peter adds, *thro' Faith.* The Psalmist saith, *except the Lord keepeth the City, the watchman waketh but in vain*; but he doth not say, the Lord will keep the City, whether the watchman waketh, or no: he that setteth the Watch, and is Captain of the Guard over us, he saith,
1. John 5. 18. *Wash and Pray, that ye enter not into Temptation.* And we can promise our selves safety no longer than we are upon our duty; *he that is begotten of God, keepeth himself, and that wicked one toucheth him not.* That is the effect or event of his duty, if he be careful to observe it. But tho' Christ hath freed us from the Dominion of the Enemy, yet if we do voluntarily render our selves up again to his Power, *his Servants we are to whom we Obey*: or if we quit our Guard, and suffer our selves to be surprized thro' our wilful carelesness, we are involved in a like Thralldom; for of whom a Man is overcome, of the same is he brought in bondage.
2. Pet. 2. 19. *Mr. Indefectible,* Sir, the Apostle hath taught us to distinguish betwixt a Sin unto Death, and a Sin not unto Death, We confess the Regenerate may fall
1. Joh. 5.

\* *Hac non admittet omnino qui natus è Deo fuerit, non futurus Dei Filius si admiseric.* Tertull.

into

into Sin, but not into Sin unto Death. *Tho' he fall, Ps. 37-24. he shall not utterly be cast down, for the Lord upholdeth him with his hand.*

Dr. Dubius. For that place of the Psalmist, the context doth clear the meaning to be of falling not into Sin, but into Affliction and Misery. Yet I do not deny, but God out of his abundant Mercy is ready, in a way agreeable to his Wisdom and Justice, to assist such as fall into Sin, in order to their rising again. But I am in some doubt whether the *Regenerate* may not Sin a *Sin unto Death*; and that as well if you consider the *event*, as the *demerit* of his Sin. For the *moderate*, and those not inferior in Learning to the more *rigid*, of the *Synod of Dort* do acknowledge, that the *Regenerate* may not only fall from certain degrees of Grace, and intermit the acts of Grace, but likewise that they may fall into such Sins as leave them under a damnable Guilt, so that they have need of an *actual renewal of Repentance*, and a *new Absolution*: that they lose their *present aptness to enter into the Kingdom of Heaven, into which no unclean thing shall enter*. And that *David* and *Solomon* fell thus far, will be evident, if you consider the nature of their Sins, and apply these following Scriptures to them; Know ye not that the *unrighteous shall not inherit the Kingdom of God*? Be not deceived: Neither Fornicators nor Idolaters nor Adulterers, &c. shall inherit the Kingdom of God: Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Idolatry, Envyings, Murders, Drunkenness, &c. of which I tell you before, as I have told you in times past, that they that do such things shall not inherit the Kingdom of God. No Murderer hath eternal Life abiding in him. But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake that Burneth with Fire and Brimstone.

1. Cor. 6.

9, 10.

Gal. 5. 21.

1. Joh. 3.

15.

Rev. 21.

7, 8.

Now

Now let us consider whether it be not possible for a Man that is fallen into this Estate and Condition, to be cut off in his Sins, before his Repentance be renewed, and his now absolution received to remove his guilt, and restore him to an aptitude, and a present actual Capacity to enter into the Kingdom of Heaven. If it be possible for him to be cut off in this Condition, then it will follow, that either he shall not enter into the Kingdom of Heaven at all, or else there must be some *Purgatory* after this Life for him to pass thro', to cleanse and fit him for Heaven; which *Protestants* will not admit of. But if we say, it is not possible for such a Man to be cut off in his Sins; then it must follow, *first*, that he hath a Lease of his Life granted, till his Restauration: and *secondly*, that God is bound by some Covenant or Promise to afford him, as well Grace as time to Repent, and this will be as hard to evidence, as the former; for I presume 'tis not to be denyed, that there is requir'd a greater measure of Grace to raise up such a Sinner being fallen, then to keep him while he stood, from falling. Now if God's Covenant and Promise did not bind him to give that less measure of Grace to keep him actually from falling, how can we persuade our selves that he is bound by it, to confer that greater measure of Grace, whereby he shall actually arise?

Mr. *Indefectible*. The Apostle tells the *Philippians*, he is confident of this very thing, that he which hath begun a good work in them, will perform, or finish it until the day of Jesus Christ.

Dr. *Dubius*. I need not say, the Apostle's persuasion is not always an infallible Argument of God's purpose; for he had a persuasion of *Charity*, as well as of *Faith*: and that his persuasion touching the *Philippians* was of this nature, appears by the verse following that which is alledged. But I say, God doth



doth as well carry on, as begin the work of Grace in Man's heart, in such a way as doth not evacuate, but establish the necessity of Man's duty; and therefore he backs that his confidence with a vehement exhortation; *As ye have always obeyed, work out your own Salvation with Fear and Trembling, for it is God that worketh in you to will and to do, of his good Pleasure.* And we may observe in the Epistle to the Angel of the Church of Philadelphia, where God makes a Promise to preserve him in a time of Tryal then at hand; tho' that Promise was something of the nature of a reward, being made to him upon a consideration of his former fidelity, yet he subjoins an obligation of duty; *Thou hast a little strength, and hast kept my word, and hast not denied my name: Because thou hast kept the word of my Patience, I also will keep thee from the hour of Temptation which shall come upon all the World. to try them that dwell upon the Earth.* But to shew that his own care and constancy was requisite in order to the accomplishment of that Promise, he adds, *Behold, I come quickly, hold that fast which thou hast, that no Man take thy Crown.* Notwithstanding God's Promise, if we grow careless, we may forfeit our reward, and incur damnation, as is clearly threatned; *But when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked Man doth, shall he live? All his righteousness that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he dye.*

Mr. Indefectible. How can this consist with God's Covenant and Promise; *I will make an Everlasting Covenant with them, that I will not turn away from them to do them Good, but I will put my fear in their hearts, that they shall not depart from me.*

V v

Dr.

**Dr. Dubius.** That God doth not engage himself in that place, to confer upon his People an irresistible Power of Grace, infallibly to effect the gift of Perseverance in them, will be manifest, if we consider that the Covenant there mentioned, concerned the people of the *Jews*, and contained the favor that God would vouchsafe to do them presently upon their return from the *Babylonish* captivity, as appears clearly in the foregoing and following verses; and yet thro' their fault, and want of compliance, this did not take effect, their renewed defection crost God's Promise, and the event happened far otherwise. For if you consider that People soon after their return from that Captivity, they grew worse and worse, as appears by the last Chapter of *Nehemiah*; and if you will refer the fulfilling of the Promise till after the exhibition of the *Messias*, tho' that is against the scope of the words,

**Acts. 7. 5.** yet then they grew worst of all. They *resisted the*  
**Luk. 7. 30.** *holy Ghost*; and *rejected the counsel of God against them-*  
**Acts 13.** *selves*; and *judged themselves unworthy of eternal Life,*  
**46. 50.** *blaspheming and persecuting the Author*, means and

**Rom. 11.** Ministry of it; and so were *cut off for their wilful*  
**20.** *unbelief*. In the Covenant therefore we are to consider two things; A Promise on God's part, and a stipulation of duty on their part who are concerned in the Promise. The Promise on God's part is,

*I will be their God, and I will not, that is, of my self, or without provocation, turn away from them to do them good; but I will put my fear in their hearts: but to what end is all this? Why, that they may be my People, and fear me, as my People, and not depart from me, as is exprest in the thirty ninth and fortieth verses of that Chapter. This then being a voluntary duty which God requires, we must not imagin it to be intimated, as the infallible effect or event of his Promise, but as the end why he makes that*

that Promise to them, and the engagement which it puts upon them. But if they will not *chuse* to have the *fear of God before their Eyes*, and to excite that Grace, which he put into their hearts, but *out of an evil heart of unbelief*, depart from the *living God*; they, by this prevarication and Apostacy, ceasing to be his people, he ceaseth likewise to be their God. Thus the Spirit of God by *Azariah*, hath resolved it to *Asa*, and all *Judah and Benjamin*; *The Lord is with you, while you be with him: 2. Chr. 15. and if you seek him, he will be found of you: but if ye forsake him, he will forsake you; yea, and cast you off for ever, as David addeth to his Son Solomon. 1. Chr. 28. 9.*

So that there is a kind of reciprocal engagement betwixt God and Man, and something is to be performed by either party in order to Salvation. Now it so happens many times, that all which is promised to be done on God's part, is effectually done in regard of the sufficiency of it; and yet nothing done, that is required to be done on Man's part, in respect of the event. Hence it is, that sometimes God is said to have done all, namely, all his part; *I have purged thee, but thou wast not purged*; and for my part, *what could have been done more?* Sometimes again, he is said to have done nothing; *to whom is the arm of the Lord revealed?* That is, in respect of the effect, or the event; for God was not wanting in sending his Prophets to make the Revelation. *The Lord hath not given you an heart to perceive, and Eyes to see, and Ears to hear unto this day. Deut. 29. 4.* Not that God was wanting in affording necessary means and assistance hereunto; for then *Moses* should rather have upbraided God's illiberality, than the Peoples obstinacy, which he had no reason to do, God having wrought so many Signs and Miracles of Mercy for them, and of Justice unto their enemies, as many times gained credit and acknowledgment amongst the *Egyptians*, and other nations as they passed along,

Mat. 13.  
58.

and captivated the understanding, and subdued the will and affections of *Joshua* and *Caleb*: but God is said, *not to have given them hearts*, &c. in regard of the event; because tho' he had administred abundant means to that purpose, yet thro' their wilful obduration, he could not prevail so far with them, they had frustrated the effect, as 'tis said of our Savior's Country-men in respect of his Ministry, and therefore *Moses* must not be thought to excuse them, by laying their blindness and stubbornness at God's door, but to upbraid them, that they had made their hearts so impenetrable hitherto to all those Gracious and Powerful dispensations, that by them, tho' sufficient, God had not effected such an advertency, as might have begotten a willingness throughly to confide in and obey him; this was the end, which God seriously intended and aimed at.

Mr. *Indefectible*. This is inconsistent with that of the Apostle; *The gifts and calling of God are without Repentance*.

Rom. 11.  
29.

Dr. *Dubius*. Sir, it will be a very hard matter to draw an argument from that Scripture to infer your conclusion. *The gifts and calling of God are without Repentance*, Ergo, *what*? *The regenerate cannot fall from Grace, and their interest in God's favor*? Which is apparently inconsequent; For of whom speaketh the Apostle that? Doth he not speak it of the *Israelites*? And yet he tells you but ten verses before, that they were *broken off for their unbelief*. All that can be concluded from those words will amount but to this, that God is so faithful and tenacious of his Promise, wherewith he had gratified their Fathers, that *if they abide not still in unbelief*, he is no less willing and ready, than *able to graft them into the Covenant again*. And upon this occasion, *my Brethren*, give me leave to acquaint you with a few more of my doubts and scruples, in

Jer. 23.

in order to my better satisfaction and settlement in these points: for I hope you will not mistake me, as if I were preremptory in my assertions; For I speak only *tentative*, to try whether I can draw out of you, any better arguments or answers to objections, than I have hitherto met with in those that have handled these controversies. I tell you then, that the Text here quoted, with some other passages in the ninth, tenth and eleventh Chapters of that Epistle to the *Romans*, have begotten a great doubt in me, whether the Apostle in the ninth Chapter, treateth at all of that *absolute and peremptory Decree of Reprobation, whereby Men are irrevocably excluded from Salvation, and all the necessary means that lead to it.* Let me give you the reasons of my doubting.

Mr. *Preterition.* I am afraid we shall not have time now to examin them, yet seeing you are so desirous, let us have them briefly, that we may be the better prepared to deliver our Opinion about them at the next meeting.

Dr. *Dubius.* Then take them thus. I suppose it will be granted that the Apostle, in those Chapters, applies his discourse more especially to the case of the *Jews*; yet perhaps so, as to conclude all others in their example. If so; that he speaks not of their *absolute and peremptory reprobation*, is very probable, not only from his way of arguing, but also from his passionate sorrow, hearty prayers, and earnest exhortations to them.

1. Let us reflect upon the Apostle's sorrow, and his Option upon it; *I have great heaviness, and continual sorrow in my heart. For I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh.* What is the Ground of this heaviness and his vote upon it? If it were that God, by an *absolute Decree of Reprobation, and out of his sole beneplaciture had excluded them from the*  
Grace

Ch. 9. 2, 3.

*Grace and Power of believing unto Righteousness and salvation*, as some interpret it; then, where was the Piety of the great Apostle express't in this sorrow? Where was his prudence in this Option? For if such were the Decree of God, and the Apostle knew it, and was about to demonstrate it to be such, he must grant it to be most just, and much conducing to the illustration of God's Glory; and 'twere impiety in any Man (much more in him, who was therefore called a *vessel of Election*, because he was designed and called so eminently to be instrumental to the Glory of the Divine dispensations) to repine and grieve at it. And if he knew such a divine Decree, to be immutably fixed to all Eternity; it was against Prudence to interpose such a wish for the avoidance of it. If the common Opinion be true, that *in respect of the manifestation of the divine Glory, it is better and more Eligible to be miserable, than not to be at all*, and if it be out of an erroneous and inordinate judgment, that the very damned in Hell judg otherwise, as some great *Schole-men* maintain; then certainly we must set an ill Character upon the Apostle's sorrow and Option, if we make that the cause and ground of it alleged in this supposition. And it will not excuse, to say, this vote past the Apostle in the hurry of his passions, or that it was but a sudden sally of his affections, in their eager pursuit after the Salvation of his nation; for all the circumstances of the discourse, and that solemn preface wherewith it is ushered in, do manifestly argue, that 'twas uttered consideratly, and with great deliberation. *I say the truth in Christ, I lie not, my Conscience also bearing me witness in the holy Ghost.* And 'tis a sufficient indication of his calm and composed mind, that he did commit this Option to writing, and transmit it in an Epistle to the Churches.

Chap. 9. 1.

2. To this let us add his Prayer; *Brethren, my heart's desire and Prayer to God for Israel is, that they might be saved.* What *Israel*, he means, is expressed in the third verse; *they who being ignorant of God's righteousness, went about to establish their own righteousness, and did not submit themselves to the righteousness of God.* How can this Prayer or Option of the Apostle consist with his knowledge or belief of their absolute and peremptory Reprobation? For his Prayer, according to that Opinion, must be after this manner; *Lord, I know by divine Revelation, and am now declaring it, in an Epistle to the Romans, and so to all the World, that it is thy absolute will and good Pleasure, utterly and irrevocably to abandon this people under an immutable Decree of Reprobation; yet I do most heartily desire, and beseech thee, to grant that they may be saved.* Such a Prayer had been directly against his Faith, and therefore Sin; and *a-Rom. 14* against the very rule of Prayer, and disobedience in <sup>23</sup> that kind, *Thy will be done*, and so Sin too. Sure the Apostle, after his Conversion, was not wont thus to break his Faith, and cross the counsel of his maker.

3. To this we may add all other his endeavors and Stratagems to gain them to the Faith of Christ, and consequently to Salvation: of which we read in the Epistle to the *Romans*, and elsewhere. All *Rom. 11* which had been as ridiculous as the encounter of <sup>14</sup> the *Knight Errant* in *Don Quixot*, if the Apostle had believed these Men to be absolutely excluded from all possibility of Salvation, by such a Decree as some fancy to be treated of in that ninth Chapter.

4. I conceive my doubt more reasonable, when I consider the Apostle's way of arguing. For he intimates, at least according to my apprehension, that the ground of his Sorrow was not their absolute irrelative and irrevocable Reprobation, but the

the danger of their rejection from the Covenant and Divine Grace, wherein they had hitherto stood, as God's peculiar adopted people; because he makes their own wilful *unbelief*, the cause and ground of this their rejection and Misery, *because of unbelief, they were broken off*; which cannot be said of the Decree of Reprobation: for the maintainers of that Decree, do not make unbelief the cause of Reprobation, but rather Reprobation the cause of unbelief.

The Apostle also saith, there is a possibility and hope of their restitution: *if they abide not still in unbelief, they shall be grafted in; for God is able to graft them in again.* And this cannot be said with respect to the Decree of Reprobation; for *the Decree of God, is God himself* (as Maccovius, and others do affirm, and so did Gomarus, till being impugned by Arminius he changed his Opinion in this particular)

and God cannot deny himself. And besides, the Men of that Opinion lay the Foundation of all Mercy and Judgment to come, in those their absolute Decrees of Election and Reprobation, and make Christ but a part of the superstruction, or the Executor of those Decrees; whereas this Apostle saith, *other*

*foundation can no Man lay, than that is laid, which is Jesus Christ.* And we may observe, that consonantly hereunto, he shutteth up that his discourse, *What shall we say then?* Or, what is the sum of all that hath been spoken? Namely this; *that the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of Faith: but Israel which followed after the law of righteousness, hath not attained to the Law of righteousness. Wherefore?* Not because they were excluded by an absolute and irresistible Decree, as the Apostle should have said, if he had argued regularly according to that Opinion; but *because they sought it not by Faith, as they were taught, and enabled, and obliged to do, but as it were by the works of the Law: for they* quitting



quitting the only foundation, *stumbled at the stumbling stone*; as it is written, *behold I set up in Sion the deliverer of Jacob*, of whom they shall take occasion to make a *stumbling stone*, and thro' their wilful Infidelity and Perverseness he shall become to them a *rock of offence*: but whosoever buildeth upon him by a lively Faith, and a holy Obedience, shall not be confounded. For as he hath tasted death for every Man, according to the Scriptures, *even for them that Perish*; and bought with the Price of his Hearts Blood, *them that deny him*, as St. Peter saith; so the Father would not that any should Perish, but that all should come to Repentance and be saved; and to that end he now commandeth all Men every where to Repent; and to kiss the Son, and submit to his Scepter; who is the propitiation for their Sins, and the Sins of the whole World, having made our atonement and our peace, and purchased Grace and eternal Redemption for us: sufficient abilities and glorious privileges, whereby we might be enabled and encouraged to serve him acceptably with Reverence and Godly Fear, and is the Author of eternal Salvation to all them that obey him. These are all exprefs parts of the Divine Revelation, and therefore part of the object of our Faith, and therefore infallible assertions of sacred truth: What slender distinctions are invented; and what Texts of Scripture, wrested to elude some of them, I shall take my opportunity to represent, when you will vouchsafe to give me a friendly meeting; to debate these and other emergent doubts touching these great points of controversy. In the mean time, I could wish, you would not exclude from their Ministry, Men legally ordained thereunto, if they be otherwise well qualified, tho' they differ somewhat from you in these matters. But I am single, and must submit my Vote to the suffrages of my Brethren:

Heb. 2. 9.

1. Cor. 8.

11.

2. Pet. 3.

9.

1. Tim. 2.

4.

Acts 17. 30.

Pf. 2. 12.

1. John 2.

2.

Col. 1. 20.

Heb. 5. 9.

*Chair-man.* Brother *Doctor*, we may think upon your advice and doubts hereafter; but for the present we must agree as one Man to carry on the great work of *Reformation*; we have in hand; and therefore, Gentlemen, what say you to Mr. *Tilenus*? Do you approve of him as a Man well gifted and fitly qualified for the Ministry?

Mr. *Fataluy.*

Mr. *Preterition.*

Mr. *Indefectible.*

} No, by no means, we do not like his Principles.

*Call him in.*

*Chair-man.* Sir, the *Commissioners* are not satisfied in your *Certificate*. You may be a Godly Man, we do not deny, but we have not such assurance of it, as we can build upon, and therefore we cannot approve of you for the Ministry; and that you may be at no more expence of purse or time in your attendance, we wish you to return home, and think upon some other employment.

*Tilenus.* Sir, I wish I might be acquainted with the reason of this my *Reprobation*, unless the *Decree* that governs your *Votes*, or procedes from them, be *irrespective*. I think I am not so ill beloved amongst the most Learned of the Godly Clergy, tho' differing from me a little in judgment, but I can procure a full *Certificate* from the chiefest and most moderate of them.

*Chair-man.* That is not all the matter we have against you; what have we to do with moderate Men? We see your Temper and want of Modesty in that Expression, and therefore you may be gone.

*Tilenus.* Then Gentlemen, I shall take my leave, and commend you to more sober counsels and resolutions.

T H E

## T H E POSTSCRIPT.

**A**ND now Reader before *Tilenus* can dismiss thee, he thinks himself obliged to make thee satisfaction for having imposed upon thee in two or three particulars, when he personated the Infidel and the Carnal Man. One was in effect, that God is not *serious* when he forbids the wicked, Reprobrates as they call them, to Sin, and invites them to Repentance and Amendment of Life. He doth this, *they say*, \* by his revealed Will, which indeed they account not his Will; but by his secret Will, which is his Will properly so called, he Will's the contrary. Now because God's intercourse with *Abraham* about his offering up of *Isaac*, is the great instance usually produced to prop up that opinion, so dangerous to Piety, and so dishonorable to the sacred Veracity and Sincerity of Almighty God, if not qualified by some commodious interpretation: therefore *Tilenus* thought it an acceptable service to God and good Men, if he could offer any thing to clear the Reputation of that Passage from the suspicion of being accessary to that Doctrine in whose behalf 'tis so often pleaded. To this end let us examine the Plea: *God said unto Abraham, take now Gen. 22. 2 thy Son, thine only Son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there*

\* *Celari interdum à Deo aliquid ei, quod in verbo patet fecit. repugnans. Beza. Resp. ad Acta Colloq. Mompel. Pars. 2. Pag. 173.*

*Daum* interdum verbo significare se velle, quod reverà non vult: aut nolle quod reverà vult. *Piscator, in Disput. Contra Schafm.*

fer

for a burnt-offering, upon one of the mountains which I will tell thee of. Where by the way the reader may take notice that *Abraham* was to expect further orders from Almighty God before the utmost execution of this affair. But to the Plea; here, say they, we have God's revealed Will signified by a command, that *Isaac* should be slain: but by his secret Will, that he would not have it so, appears as well by the event as by the Angel's voice, *Lay not thine hand upon the Lad*; Therefore God commands what he willeth, &c. But *Tilenus* sees no such matter, no contradiction, no opposition betwixt God's secret and revealed Will in this passage, being confident to affirm that God willed with his secret Will, all that was commanded by his revealed; which was not the *Occision* or *Slaughtering* of *Isaac*, to which single act they usually restrain God's revelation and command, but *Abraham's* voluntary and free obedience in devoting, consecrating and rendering up his Son for a Sacrifice at God's command: some particulars whereof are set down, *Take thy Son, go into the land of Moriah, carry wood and fire, make an Altar, and bind Isaac, and expose him upon it*. That God willed this, is clear by the event, according to the adversaries own \* rule; and that God's command or revealed Will intended the same and no more, appears by all those Scriptures, which speaking of this matter do positively affirm, that *Abraham* did fully perform what God had commanded. By faith *Abraham*, when he was tried, offered up *Isaac*: and he that had received the Promises offered up his only Son. And again; was not *Abraham* our Father justified by works when he had offered *Isaac* his Son upon the Altar? And so God himself interprets it: *Because thou hast done this thing, and hast not withheld thy Son, thine only Son*. To which pur-

Gen. 12.  
Heb. 11. 17.  
Jam. 2. 21.  
Gen. 22. 16.

\* Ex eventu judicandum est de Dei voluntate.

pose also 'tis observable that God do's not use the same Phrase of speech in the Phrohibition, that he used in the Injunction; here God's revealed Will is, *offer him for a burnt-offering*, but there the Will of God forbidding, is not, *don't offer him*; for that was done already according to God's interpretation and requiry; but *lay not thine hand upon the Lad.*

Our Adversaries object that the Phrase and word of command in ordinary construction seem to imply the *slaying* of *Isaac*; because it was the custom to slay such Sacrifices before they were burnt upon the Altar.

In answer to this Objection, it needs not be replied, that Words and Phrases in holy Scripture, as well as in other Authors, are used in divers Sences: but the answer is, that there was a necessity upon the matter, that Almighty God should use a Phrase that carried such an obvious sense with it, because this was a special command given unto *Abraham* for a signal tryal of his Faith and Obedience; *And it* Gen. 22.1. *came to pass that God did tempt Abraham*, which there could have been no proof of, if God had expounded to him the sense of his command after this manner, *Go, take thy Son, &c. but thou needest not startle at the imposition, for my intent and purpose is only that thou shouldst bring him into the land of Moriah, and bind him, and expose him there upon the Altar, which thou shalt make for that purpose, and then I will except thy Obedience, and rescue thy Son from the Knife by a Voice from Heaven.* If God had thus far revealed his Will, *Abraham's* faith had found no difficulty to contest against, and consequently had not been capable of an approbation. The upshot therefore of all is this, that in this intercourse with *Abraham*, God revealed his Will, and nothing but his Will but not his whole Will, which he was not bound to do, neither could the doing of it consist with his design of trying the sincerity of *Abraham's*

*Abraham's* Graces. But this is not to be drawn into Example, when we speak of God's ordinary external intercourse with Sinners, inviting and calling them to repent, believe and obey the Gospel, upon Promise of Life, and Peril of Damnation.

For *first*, this would make the divine call not only a continual temptation, which is absurd enough, but also ridiculous; for this would not be such a temptation, as that which occurs in *Abraham's* Example: wherein the duty commanded was not only possible to be performed, but was also actually performed, so far forth, that God declared his own satisfaction in it by a voice from Heaven. But according to the Doctrine of those Men we oppose, God is supposed to be always tempting and trying, whether that will come to pass, which is altogether impossible to come to pass, that is, he tempts and tries again and again, whether the Reprobate will believe and convert, that is, whether he will do that, which God's own Decree hath rendered impossible for him to do. Which is, as if one should be very solicitous to make an Experiment, whether the blind would see, the dead walk. *Secondly*, this would make God's calling of Reprobates, which, they say, is done by his *signant* Will alone, not only an act of Hypocrisy, in seeming to wish them well, by desiring their Repentance and Salvation, when his *Beneplacent* Will hath Decreed otherwise, but also an act of cruelty; because by this calling, God is not only the occasion, or cause of their infidelity and disobedience, it being impossible for Reprobates to answer that call, but of their greater punishment likewise, into which they do necessarily fall for that their necessary and unavoidable infidelity. From whence it follows, *Thirdly*, that *that* Will whereby God wills not to give to Reprobates sufficient Grace to enable them to repent and believe (much less irresistible

resistible Grace, that actually they must do so) should rather be a Will of displeasure than of Good pleasure; because it is an affection of the greatest hatred and averfation. Whereas notwithstanding God's calling unto Faith and Salvation, which is done by the word, is declared to be an act of his *good pleasure* and *Grace*, and an evidence of his compassion and love, as may easily be collected out of holy Scripture. *Lastly*, according to the doctrine of that distinction, and those Men that make use of it, the whole Revelation and Ministry of the Gospel goes for no more but the Will of God to give out such a thing for a sign only, when indeed it is the Will of God's *Beneplaciture*, and is expressly so called, as shall appear in the second particular, wherein *Tilenus* offers the Reader satisfaction; which is, about the sense of another Text perversly cited by him above upon another occasion.

*Maccovius*, to prove that God would not have all Men to be saved, no, not by his *Signant Will*, contrary to the most express Grammatical sense of Scripture; saith, \* *that which is revealed and signified in holy Scripture to be the mind of God, is not his Will properly so called, but it is the Word of God: as if it were consistent with his sacred veracity, to utter something disagreeable to his own Will. And he affirms further, that God doth not Will, that is, not delight in or approve of any thing, but what he doth effect; and this he endeavors to prove out of those words, he hath done whatsoever he pleased: a* Psal. 115. parallel place to which, we have in those Words; *3. Whatsoever the Lord pleased, that did he in Heaven,* Psal. 135. &c. Against which Doctrine these two assertions are clear: *First*, that God's word or command revealed in the holy Scripture, is his Will properly so

\* *Voluntas signi, non est propria dicta voluntas, sed est verbum Dei.* Colleg. de Prædest. Disp. 2.

John 6. 38. called; *I came down from Heaven—to do the will of*  
 &c. *him that sent me—and this is the will of him that sent*

Rom. 2. *me. Thou art called a Jew—and makest thy boast*  
 18. *of God, and knowest his Will—being instructed out*

1. Thes. 4. *of the Law. This is the Will of God even your san-*  
 3. *ctification. But he that doth the Will of my Father,*

Mat. 7. 21. *&c. 'Tis that which is right in the Eyes of the Lord:*

Deut. 6. *'Tis that Good, that acceptable and perfect Will of God.*

17. 18. *And if it be not so, how can we be assured that*  
 Rom. 12. *we do please him, and are acceptable in his sight;*  
 2. *when we walk according to this rule?*

*Secondly; this will of God is not always done;*  
 Isai. 65. *but many times the contrary. When I called, ye did*  
 12. *not answer; when I spake, ye did not hear, but did*

*evil before mine Eyes, and did chuse that wherein I*  
 Jer. 19. 5. *delighted not. And again; They have built also the*  
*high places of Baal, to burn their Sons with fire*  
*for burnt offerings unto Baal, which I commanded*  
*not, nor spake it, neither came it into my mind.*

*Now to come to those passages of the Psalm-*  
*ist; when he saith, the Lord doth whatsoever pleas-*  
*eth him, it cannot be understood of Man's Work,*  
*whether we mean his Sin or his Duty*

*Not of his Sin; for that cannot be said to please*  
 Psal. 5. 4. *God: For he is not a God that hath pleasure in wick-*  
*edness. And therefore most of our Adversaries are*  
*ashamed, directly to attribute the effecting thereof*  
*unto God. Neither can it be understood of Man's*  
*duty; for that pleaseth God, not as it is Opus Ope-*  
*ratum, but as it is a duty, and a duty it cannot*  
*be, if it be God's doing; for a duty is a work*  
*performed by an Inferior, in obedience to the com-*  
*mand of his Superior, who hath Authority over*  
*him; and consequently Man's duty cannot be a*  
*work of God's only doing. Besides, he that com-*  
*mands a thing, he would have that thing which he*  
*commands, to be done by him, to whom he doth*  
*command it: but he who does himself that thing*  
 sup:



supposed to be under command, he Wills not that it be done by another; otherwise he should at the same time both Will and Nill it to be done by that other. The Psalmist therefore is to be understood, not of the things which the Lord would have done in a way of duty by others, nor yet of such things as he promises to perform himself upon condition of Man's obedience, which thro' default hereof many times are not accomplished: but of all things, which he intends absolutely to execute, and bring to pass himself. And so we may observe, that his Power in these works, is opposed to the Impotency of Idols, who are able to do just nothing.

But here a Question may be moved, whether the Will of God can at any time be defeated? To which the Answer is, that it is most true in a good Sense, that the Will of God is always fulfilled. For the understanding whereof we must distinguish of God's Will and the objects of it. Some things God Wills *absolutely*; and they must of *necessity* come to pass, otherwise that Will of God could not truly be said to be fulfilled. Thus when 'tis said, God *will* give Christ for a covenant of the People; *Whoremongers and Adulterers God will judge*, the Faithful he *will* save: if Christ were not so given, or Whoremongers and Adulterers could avoid judgment, or the Faithful fail of Salvation, God's Will declared in these Promises and Threatnings, were utterly broken. Thus also, it being God's absolute will, that Man being a reasonable Creature, should be a *free Agent*, he must be so of *necessity*. Other things God Wills *disjunctively*, and they come to pass *consequently*, or not at all; otherwise if they should come to pass of *necessity*, God's Will should be crost in them. For in these things his Will is, that neither the one, nor the other particular should be *necessary*; but either that they should not be at all,

- or be *contingent*. This distinction may be seen in his Judgment threatned and propounded to David: *Thus saith the Lord, I offer thee three things, chuse which of them I shall do unto thee. Wilt thou that seven years of famine come upon the Land, or wilt thou five three months before thine Enemies, or that there be three days of Pestilence in thy Land.* Here God *absolutely* Will'd to send a Judgment, and consequently the coming of it was *necessary*: but which of the three was referred to David's choice, and so that was *contingent*. But this distinction is more evident in God's commands, established with Promises and threatnings, relating to Man's transgression and obedience respectively. So in his commands for temporal safety:
- Jer. 21. 8, 9. *And unto this People thou shalt say, thus saith the Lord, behold I set before you the way of Life, and the way of Death. He that abideth in this City shall dye by the Sword, and by the Famine, and by the Pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall Live, and his Life shall be unto him for a Prey.* Here God's Will is *disjunctive*, and whether they continued in the City, and perished there, or fled out to the Chaldeans and were preserved by them, it was a matter of their own free choice, and so *contingent*; but which soever of these two courses they took and succeeded accordingly, God's Will was fulfilled. So it is likewise in the matter of Life and Death eternal: *Behold I set before you this day, a Blessing and a Curse; A Blessing, if ye obey the Commandments of the Lord your God: and a Curse, if ye will not obey, but turn aside out of the way, which I command you.* And likewise St. Paul: *if ye Live after the Flesh, ye shall Dye; but if ye thro' the Spirit, do mortify the deeds of the Body, ye shall Live.* So that whether they Live by one means, or Dye by the other, God's Will is necessarily fulfilled; because his Will is not that they shall either necessarily observe his commands
2. Sam. 24. 12, 13.
- Deut. 11. 26, 27, 28.
- Rom. 8. 13.

mands, or necessarily transgress them: but if they do transgress, tho' that transgression be *contingent*, death is the necessary doom awarded to it. And if they do observe them, tho' that observation be a matter of choice and so *contingent* also, yet is Life the necessary Reward, and absolutely designed to crown that Obedience.

It appears by this discourse, that God cannot fail of accomplishing such an end, and after such a manner as his Wisdom thinks fit to propound in his intercourse with voluntary and free Agents; for if he cannot prevail with us by such means, and such a manner of working as is agreeable to the condition of our intellectual nature, to suffer our selves to be saved by him, in performing that Service to which his Goodness hath ordained us, which his good Pleasure is set upon in the first place; then his good Pleasure is fulfilled by inflicting upon us that punishment, which he threatned.

T H E E N D.



A  
DISPUTATION,  
*Partly* THEOLOGICAL,  
*Partly* METAPHYSICAL,  
Concerning the  
NECESSITY and CONTINGENCY  
OF  
EVENTS in the WORLD.  
In Respect of GOD's  
ETERNAL DECREES.

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By *THOMAS GOAD*, D.D.

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Ὅτι οὐδὲν ἐκόντις οἱ ἀνθρώποι ποιῶμεν, ἀλλὰ πρὶ ἀνάγκῃ ἀφ' αἰῶνος  
κατασκευασμένοι. Εἰ γὰρ ἀληθῆς ἐκεῖν ὅτι τὰ ἡμῶν ἐκείνη ἀναγκαζομένη,  
ὥς ἡ μοῖρα πάντα αἰτία, καὶ ἡ φονεὺς πρὶς, ἐκείνη ἐστὶν ἡ φονεὺς παρὰ,  
καὶ ἡ ἱεροσύλῃ, ὡς πρὶ ἀναγκαζομένη αὐτὰ δρᾶ. Ὡς εἰ γὰρ τὰ δίκαια ὁ  
Μῦθος διχάζει μύθους, τὴν Εἰσαγγελίαν ἀπὸ τῆς Σισύφου κολάσεται,  
καὶ τὴν μοῖραν ἀπὸ τῆς Ταυταίης, Τὶ ἢ ἐκείνη ἡδύκοτος πτωδόντις τῆς  
ἐκταίγματος; Lucian. in Jove Confutat.

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## To the READER.

Christian Reader,

**T**HIS Piece which I here propose to thy view, was the only Remain, that I know of, of that Reverend Divine, whose name is prefixed to it. A work certainly worth two or three hours time to peruse. It came to my hands by buying some of the Books of his deceased Amanuensis. I need to make no Encomium either of the Author, or the Work; the one was very well known to, and is still remembered by some; and the worth of the other needs not beg our Commendation. This our Reverend Author was one of the most eminent Divines at the Synod of Dort, when the subject matter of this ensuing Disputation, and matters of the like nature, amongst other controverted Points, were in contest. Whether our Author was then of that judgment, which he declares in this Disputation, I am not certain. However, if his after thoughts, which commonly are the best, inclined him to the truth, and swayed his belief, we have reason to bless the God of Truth for the discovery. And I heartily wish, that all Men, who are intangled in the briars of these prickly Disputations, as our Reverend Author calls them,

## To the READER.

*them, would lay aside all prejudice, and suffer their judgments to be ravished to the embracing of Truth by the argumentative allurements of Scripture and Reason. Thou wilt find the singular use of this ensuing Piece in affording thee light to, and carrying thee thro' those obscure intricacies controverted betwixt the Remonstrants and Contra-Remonstrants. And that it may be of this singular use and benefit, is the hearty prayer of*

Thy Friend and

Servant in Christ,

J. G.

A D I S.



A

# DISPUTATION,

Concerning the

## NECESSITY and CONTINGENCY

of EVENTS, &c.

**T**HE Sum of the Controversy is this; *Whether or no all things that ever have or shall come to pass in the World, have been, or shall be effected necessarily, in respect of an irresistible Decree, by which God hath everlastingly determined, that they should inevitably come to pass.*

2. *Whether or no many things have not been done contingently, or after such a middle Manner between impossibility of being, and necessity of being; that some things which have been might as well not have been, and many things which have not been might as well have been, for ought God hath Decreed to the contrary.*

An happy composing of this intricate Controversy will be of excellent use not only in guiding us safe thro' the Briers of these prickly Disputations of *Predestination, Free-will, the Cause of Sin, &c.* which at this Day have set *Protestants, Papists, Lutherans, Arminians, and Puritans*, together by the ears, but over and above in easing us of many Scruples and perplexing Cases, which daily arise in our minds, concerning God's *special Decrees*, and *particular Providence*, in respect of the passages of our Life.

But the singular Uses of this Disputation will best appear when it is finished; and therefore without any further Preface, I betake my self unto it, pur-  
 passing to carry such an equal eye to Brevity and

Perspicuity, that the Reader shall have no just cause to say, that I am either obscure or tedious.

I have already divided the main Question into two particular *Queries*. Many Divines completely Reverend, both for their Knowledge and Practice of Religion, and therefore deservedly of precious esteem in the *Reformed Churches*, have subscribed affirmatively to the first *Query*; maintaining, that whatsoever any Creature doth, *Man* or *Beast*, *Plants* or *Inanimate Elements* and *Metecors*, God from all Eternity hath *Decreed*, that they should *necessarily* do it; so that a *Man* doth not so much as spit without a Decree: yea, *they say*, that there falleth not so much as a drop of rain, or riseth a blast of wind, *sine speciali Dei jussu*.

Contrariwise, some others of as good, tho' perhaps not of so great a name as they, both for their *Learning* and *Love* of *Orthodox Religion*, have subscribed *affirmatively* to the *second*; teaching, that as God in his *Wisdom* hath ordered, that some things are *impossible* and cannot be; some things *necessary*, and cannot but be; so alſo hath he *poised* some things in such an equal *possibility* of being or not being, and left it to his Creatures *choice* to turn the *scales*, that in respect of him they fall out *contingently*; it being as possible for his Creatures to have *omitted* them, as to have *done* them.

I have a good while *hated* between these two Opinions; I have *Sceptically* hovered over them, to see where I were best to light. Sometimes I have sent out my Assent like *Noah's Dove*, but the misliking her footing, speedily withdrew her self back again, till at length she finding better entertainment amongst this *second* company, she hath returned now at last with an *Olive* branch in her Mouth, with that *Emblem* of peace, Uniting my distractions.

The

The Arguments by which *Truth* first courted, and at last *ravished* my Assent, are those which both *confirm* the second, and *confute* the first Opinion.

The first manifestly discovers an *Heathenish* Error, lurking *implicitly* in the *opposite* Opinion: Our Adversaries indeed do disallow it *explicitly*, and I know they heartily dislike it; but it will too *evidently* appear, that if that Error be *Paganism*, their Opinion is little better, which I prove thus; It was the conceit of the antient *Stoics*, that all things were governed and brought to pass by an inevitable *Destiny*, all things falling out by *fatal* Necessity, in spite of Men, and according to the addition of *Poets*, of Gods also. Now do not our *Opposites* in this *Controversy* impose a *fatal* Necessity on all things? Yea, they go further in this point than some *Stoics*; for, as it may be collected out of some of their Writings, tho' they subjected the main *Events* and *Ends* to irresistible *Destiny*, yet they supposed the *Means* by which a Man might, tho' vainly, endeavor to *cross* those *Ends*, *arbitrary* in Man's *Choice*. But our *Opposites* impose a *Necessity* on all things whatsoever, not only upon *Ends* and *Events*, but also upon the *Means*. For example; according to their *Doctrine*, God hath not only *Decreed* that I shall, or that I shall not escape this *Infection*, but he hath also *Decreed* that I shall, or I shall not *use* the *Means* to escape it. So that all the *Absurdities* that dog the *Stoical* dream of *fatal* necessity at the heels, are *inseparable* attendants of this Opinion. For I may not only say, if I shall die of the *Infection*, I shall; if I shall not die, I shall not; and therefore I need not use *Means* to avoid it: But also, if I must use *Means*, I must; if I must not, I must not: Seeing God's Decree *necessitates* as much to *use* or *omit* the *Means*, as to obtain or lose the *End*. For if their Opinion be true, all things whatsoever, *End* or *Means* of little

or great moment, come to pass *necessarily* or *unavoidably*, by reason of God's eternal *Decree*.

Here they have two *Evasions*. The first is this; Albeit, *say they*, God hath most certainly *determined* what shall, or what shall not be done concerning us; yet his *Decree* is hid from us, and we must use *lawful* and *ordinary* Means for the obtaining of such and such good *Ends*, keeping on the ordinary course which he hath *revealed* to us.

See the Vanity of this Shift; our *Opposites* teach, that whatever God hath *Decreed* shall be *done*, and whatsoever is *omitted* shall be *undone*. If therefore God hath determined that we should not use such and such *Means*, it is *impossible* for us to use them; if he hath *Decreed* that we should, it is *impossible* that we should *omit* them. And therefore it is more than *ridiculous* to say, that altho' God in his *secret* Will hath determined that we should not do such a thing, yet we are to do it, seeing his *Decree*, tho' it be *secret*, yet it will have its *Effect*; and it is absolutely *impossible* we should do that, which God hath *determined* we shall not do.

However, say our *Opposites*, our Opinion is Far from *Stoicism*; for the *Stoics* thought that all things came *inevitably* to pass, by reason of an indissoluble *Chain* and Connexion of *natural* Causes: but we teach, that all *Events* are *irresistibly* necessary, by reason of God's everlasting *Decrees*, and his *Omnipotency* daily executing them.

This reason is so poor a one, and yet so much made on by some worthy Men, that I am more troubled to wonder at it, than to confute it; yet that I may satisfy it distinctly, I will divide the Opinion of the *Stoics* into two particular *Tenets*.

1. They hold, that all things come to pass *inevitably*.

2. They

2. They thought the Reason of this *Inevitableness* of Events to be an unchangeable *Connexion* of *natural* Causes.

Our Opposites flily maintain the former of these *Tenets*. Now let the Reader observe, that the most *prodigious* Absurdities accompanying this *Stoical* Error, follow the first part of their Opinion, tho' sequestred from the second. For if all things come to pass *unavoidably*, what need I care what I do? yes, if I shall care, I shall care whether I will or no; and a thousand the like horrid Conceits follow the Opinion of the *Necessity* of Events, whatsoever we make to be the *Cause* of this Necessity.

It is a great point of *Turkish* Divinity at this day, that all things are done *unavoidably*, and they with our Opposites make God's *Will* to be the Cause of his Unavoidableness; and therefore they judge of God's *pleasure* or *displeasure* by the Events. Yet there is no *Christian* but abhorreth this *Turcism*, and gives it no better entertainment than *Anathema Maranatha*.

Its too apparent therefore, that albeit our Adversaries are true *Christians*, yet in this Point their Opinion is guilty by reason of its Consequence, both of *Stoicism*, and *Turcism*.

Again, if we consider the second part of the *Stoics* Opinion, we shall perceive, that the Opinion which we confute cannot be minced, but that it will be complete *Stoicism*. The *Stoics* thought the *Connexion* of Causes to be the Cause of the *Necessity* of Events, its true; but what did they think to be the *Connexion* of Causes? doubtless the eternal Laws of *Nature*, which they supposed to be a *Deity*. It is very probable they thought the *Fates* to be but *Natures* Laws, but whatsoever they meant by the *Fates*, its evident they made their *Decrees* to be the Cause of the *Connexion* of Causes. How often read we both in *Philosophers* and *Poets* of *Fatorum Decreta*, *Parcarum Leges*,

ges, &c. Yea, the word *Fatum* it self is as much as a Decree; as *Edictum* from *Edicere*, so *Fatum* from *Fari*. *Quid aliud est Fatum quam id quod Deus de unoquoque fati?* saith *Minutius*. Well then, to apply; Do not our Adversaries in this point suppose an *Inviolable* Linking of all things together, one necessarily following in the neck of another? Do they not make the *Cause* of this Linking to be God's irresistible Decree? Do not they defend complete *Stoicism*? What part of *Stoicism* do they disclaim? Do they not maintain *Inevitable* Necessity; Do they not teach an *indissoluble* Connexion of all things? Do they not believe the divine *Decrees* to be the *Cause* of this Connexion? Certainly they must needs confess themselves *Stoics* in this point, unless we will give them leave to grant the *Premises*, and deny the *Conclusion*. I know the *Stoics* had mis-conceits concerning the *Deities*, as accounting those to be *Deities* which are not, whose *Decrees* they made the *Causes* of all things; but they were the common Errors of *Paganism*, and are besides the point in hand; And truly these set aside, I see not wherein our Adversaries differ from the *Stoics*. I have prosecuted this Argument more copiously, because it includeth many others, I mean, all those which Scripture or Reason furnish us with, against the Error of the *Stoics*, and they are many; for I think verily, there are few Opinions which have a greater retinue of ridiculous and erroneous Consequences, than this of the unavoidable *Necessity* of *Events*: Some of them may make one *laugh*, and some of them may make one *tremble*. I omit the former, because they are obvious to every Man's conceit, and I would not willingly make sport of so serious a matter. Of the last sort I will specify one in a second Argument.

That Opinion, which being admitted maketh God the *Author* of *Sin*, is gross and erroneous. that I may

may say no worse; but so, I speak it with *horror*, doth the Opinion of our Opposites. I know they are renowned *Christians*, and as they abhor *Stoical* Errors, so they hold this damnable *Doctrin* (which is worse than ever any *Heretic* held, which transformeth *God* into a *Devil*) to be most *accursed*: yet so the case standeth, that as the Error of *fatal Necessity*, so this of the *Cause of Sin*, fatally followeth their Opinion; which I prove thus.

They teach, that nothing is done in the World, nor can be done, but what God hath *Decreed* to be done. Now it's too certain, that three quarters of the things which are done in the World are *Sins*; therefore according to this Opinion, God is the *principal Cause of Sins*, *Devils* and *Men* are but his *Instruments*.

The usual answer is, that God is the Cause of all the *Actions* that are *Sinful*, but not of the *Sinfulness* of the Actions; of all our *Works*, but not of our *Obliquities* and *Imperfections*: as one that rides upon a halting Jade is the Cause of his *Motion*, and yet not of his *Halting*.

It's a hard case when they have but one *frivolous* Distinction to keep God from *Sinning*: Might I here without wandering, discourse of the Nature of Sin, I could prove *Sin* it self to be an *Action*, and confute this groundless Distinction that way; but I will keep my self as much to the purpose as I can, and so answer it thus, or rather confute it.

That which is a *principal* Cause of any Action, is a Cause of those *Events* which accompany that Action *necessarily*; This rule is most certainly true. Therefore if God by his Decrees do force us to those Actions which cannot be done without Sin, God himself, I am afraid to rehearse it, must needs be guilty of Sin. If God Decreed that *Adam* should *unavoidably* eat the *forbidden* Fruit, seeing the *eating* of the Fruit which he had *forbidden* must needs be with

with a gross *Obliquity*, I do not see how this Distinction will justify God; for *Adam* sinned because he ate the Fruit that was forbidden; but they say, God decreed that he should eat the Fruit which was forbidden, *Necessarily* and *Unavoidably*. The Conclusion is too *blasphemous* to be often repeated.

The Reader may see how well that common Distinction holdeth water, yea, if this *Nicety* were sound, Man himself might prove, that he committed no *Murder* tho' he *Stabbed* the dead Party to the Heart; for at his Arraignment he might tell the *Judge*, that he did indeed thrust his *Dagger* into his Heart, but it was not *that* which took away his Life, but the *Extinction* of his *natural* Heat and *vital* Spirits. Who seeth not the wild *Frenzy* of him who should make this *Apology*; yet this is all our Adversaries say for God? They say, his *Decree* was the *Cause* that *Adam* took the *fruit*, and put it into his mouth, and ate that which he had commanded he should not eat; Yet they say, he was not the Cause of the Transgression of the commandment.

The example of the *halting* Jade is a mere *Impertinency*; for suppose it were, as it is not, applicable to us, who halt *naturally*; yet *Adam*, before this Action, was *sound*; and therefore God *necessitating* him to such an inconveniency, dealt with him as if one should drive a *lusty* *Nag* into rough Passages, where he must needs break his legs. Neither is it, as I said, applicable unto us the *lame* Posterity of *Adam*, for he who rideth an Horse that was *lame* before, altho' he be not a cause of the *Impotency* which he findeth in the Horse already, yet in urging him to motion, he is now a *Cause* of the *actual* Imperfection in the Motion, and so perhaps a Cause of increasing the Impotency for the future; tho' he were not the Cause of his Lameness, yet he is of his Limping at that time. Let the Horse stand still.



still, and see whether he will halt or no. Marry if the Horse go of himself, then the *Rider* is no cause of his halting, and so we may say that all our *haltings* are from our selves, without any *Instigation* from God.

I know our Opposites have another shift, teaching, that God useth to *punish* one sin by making us to *commit* another; so that altho' we *Sin*, he doth but *Punish*.

Albeit I do not believe this to be true, as 'tis commonly expounded, yet I abstain at this time from a farther examination of it, because it weakens not my Argument about *Adam*; for his Sin was the first that ever he committed, and the *original* of all that ever followed; and therefore if God's *Decree* was the *Cause* that he ate the *forbidden* fruit, as our Adversaries teach, its apparent whom they make the *Author of all Sin*. These two Arguments well scanned, are sufficient to make any, not forestalled with pre-conceits, to be afraid of that Opinion which believeth all things to come to pass *Necessarily*, by reason of God's *irresistible* Decree; and therefore they shall suffice for the confutation of it.

Moreover seeing it is clogged with such *monstrous* Consequences, methinks our Opinion should be far more *amiable*, which giveth no countenance to such hideous mis-shapen Errors, as it will appear by the process of this Disputation.

Now I procede to the confirmation of our Opinion, concerning the *Contingency* of some *Events* in respect of God, by two Arguments more.

The first is this, that God hath Decreed that all his Creatures *ordinarily*, and for the most part, should work according to their several *kinds* and *endowments*, by which he in the Creation distinguished them: For illustration they may be ranked into *three* several Forms.

In the *Lowest* stand the mere *natural* Agents, *inanimate* and *senseless* Creatures; to these God hath given certain *Instincts* and *Inclinations*, by which they are *determinately* swayed to these or these certain *Effects* and *Operations*, unless they are *outwardly* hindered: for *heavy* Bodies cannot chuse but *descend*, *Fire* cannot chuse but *burn*, &c.

In the *Second* stand the *Sensitive* Creatures, four-footed *Beasts*, *Fowls*, and *Fishes*; to these God hath given *Sense* and *Knowledge* to discern what is Good for their *Nature*, and what is Bad; and amongst divers Goods to prefer that which is Best. He hath given them also a *free Appetite*, or a kind of *sensitive Will*, by which they may either *Freely* prosecute, or avoid such Objects as they like or dislike; not *determinately* tyed to this or that certain *Operation*, as the other were. A *stone* cannot choose but descend, but a *beast* may as well go up hill as down, &c.

In the upper form are *Men*, reasonable Creatures, whom God hath made more *voluntary* than the other, by giving them greater *freedom* of Choice, and presenting unto their more elevated Knowledge a great *variety* of Objects. Now then, without doubt God distinguished thus his Creatures in *Abilities* and *Faculties*, that they might *operate* in their several *Kinds*; that the *natural* Agents might work *naturally*, the *Voluntary* *voluntarily*, as that eloquent French-man *Du Vain* hath well explained this point. The truth of all this no Man will deny *explicitly*: Well then, let them hearken to the Consequences of this Truth, so common both in *Logic* and *Metaphysics*, among those who handle of *natural* and *voluntary* Causes. If God hath *Decreed* that many things should be done *voluntarily* by his Creatures, then also hath he *Decreed* that many things should be done *contingently*, in respect of him; but the first is granted truth, therefore the second should be. The Connexion I  
 prove

prove thus. All things are done *contingently* in respect of God, which for ought he hath Decreed might with as much *possibility* not be as be: But all things which are done by the Creatures *voluntarily*, may as well not be done as done; therefore if he hath Decreed that many things should be done *voluntarily*, he hath also Decreed that they should be done *contingently*. The *Minor* is evident; because if the Creatures may not as well *omit* them as *do* them, they do them not *voluntarily* but *necessarily*.

This Argument both confirms and explains our Opinion, shewing how and why many things come to pass *contingently* in respect of God; yea, it maketh it questionless, that God hath Decreed that many things should be done *contingently*, or after such a *resistible* manner, that they might without *frustrating* his Decree have been *left* undone: yea, we see now that *contingency* it self is *necessary* in respect of God's Will, who will have many things done *voluntarily*. Otherwise to what purpose did God give his Creatures *Wills*, if he will not suffer them to use them?

See again the Inconveniencies of the former Opinion, which confoundeth all sorts of Creatures, and makes a *Man* to operate with no more *Freedom* than a *Stock* or *Stone*. For according to our Opposites, I eat, I drink, or walk with as much *necessity*, as *Lead* sinketh down. God hath Decreed that *that* should sink, and therefore it must; and so God hath Decreed that I must walk a *mile*, and therefore I must.

Here they have a starting hole, but it is so poor a one, that it doth not relieve but disgrace them. They say, that God's Decree doth not *compel* any Man's *Will* to any thing, that he should do such a thing whether he will or no; but he so disposeth and worketh it, that it shall desire that which God would have done. And therefore, they say, Man hath use of his *Will*, because whatsoever he doth,

tho' *necessitated* to it by God, yet he doth it *willingly*.

This *Flim-flam* would move any Man's patience, but I will be serious. The prerogative of a *voluntary* Agent consisteth not in doing that which it desireth to do, or rather in desiring to do that which it doth (for according to them, Man desireth the thing because it is to be done, yet it is not to be done because he desireth) in *Freedom* from *Coaction* and *Violence*; but in *Liberty* of *Choice* to do or not to do this or that, and so in *Freedom* from the *necessity* of *Immutability*. So that still for all this *shift*, they make *Man* no more *Voluntary* than a *Stone*. A *Stone* hath a *natural* Propension or kind of *Appetite* to fall downward, yet because this *Appetite* is restrained *necessarily* to this *Term*, so that the *Stone* must needs fall down, it cannot be said to descend *Voluntarily*, in any propriety of speech. Is not this just a Man's case, according to them? A Man drinks, they grant he doth it *voluntarily*; yet they say, his *Will* is so restrained by God's *Decree* to this *Action*, that it was not *possible* for him to omit it. What difference is there now betwixt the *Will* of a *Man*, and the *Will* of a *Stone*, only that God employeth a *Man* in more actions, which altereth not the case? Surely if this be true, it was no wonder *Deucalion* and *Pyrrha* got *Stones* turned into *Men* so fast.

This Argument doth so entangle our Opposites, that altho' in the Question about *particular* Providence they are peremptory for the *necessity* of all *Events* in respect of *God*; yet when they come to the Question about *Free-will*, and more particularly in *Free-will* about *natural* Matters, as *Walking*, *Sleeping*, *Riding*, &c. they speak so off and on, that one may plainly perceive how they have a *Wolf* by the Ears; Sometimes they do yield *Free-will* in such things, not considering how they contradict what they

they said before about *particular* Providence; sometimes they yield it, they say, not so much because they yield it to be true, as because they will not contend about such *petty* matters; a very sleeveless put off! Sometimes they stily deny it, but they are unwilling or unable to produce any Arguments worth a rush.

That Opinion which makes God's *Knowledge* absolutely *Infinite*, and most Glorifieth his *Omniscience*, must needs be better *Divinity*, than that which supposeth by its consequence God's Knowledge to be but *Finite*. Now our Opinion doth the first, our Opposites the second; therefore, the *Minor Proposition* I justify thus. An absolute *Infinity* in knowledge must be either in respect of the *number* of Objects, or in respect of the *manner* of comprehending them. Now according to their Opinion, in these respects God's Knowledge is but *Finite*; *Ergo*.

For the first Respect, to speak exactly, it cannot make knowledge completely *Infinite*; for seeing there cannot be an exact *Infinite* number of *Objects*, seeing that all things that ever were, or ever shall be, cannot be truly *Infinite* in number; it is impossible that any Knowledge whatsoever should be properly termed *Infinite* in this respect. Yea, seeing the vastest number, and most incomprehensible to our mortal *Arithmetic*, may in it self be doubled and trebled, it is an infallible Truth, that any Knowledge in this regard may be trebled also, and yet remain *Finite*, if we speak not *vulgarly* or largely, but as in *Metaphysical* Exquisitions. Well, come to the second Respect, here also our Opposites do much *debate* God's Knowledge, making it but *Finite*, and that not of the largest sort; for while they Teach that God hath *Decreed* how all things shall *Infallibly* come to pass, they require indeed of God an *Infinite* Power, whereby to *execute* his *Decrees*, but seeing all things  
shall

shall be effected as he hath Decreed they should; a *finite* Knowledge may well serve the turn. What wonder is it if God *Fore-knows* what will be done, if he can but *remember* his own *Decrees*? It requireth indeed a large *Memory*, but not an *infinite Knowledge*.

Suppose a Man had but that Power to bring to pass what he determined, it would be no strange matter if he could *fore-tell* future *Events*: He would make a hard shift with his *Hypomnemata*, Registers, and Records, and the Art of *Memory*, but he would remember what he had *contrived* should come to pass, in such and such a Country.

Wherefore in the second Respect, *viz.* in the *Manner* of comprehending of things, they make the Divine *Prescience* to be but *Finite*, whilst they Teach, that God knoweth how all things shall come to pass; because the same *Knowledge* is the Cause, by virtue of *Decrees*, of whatsoever shall be effected in the World.

Now that our Opinion attributeth unto God a Knowledge exactly *Infinite*, and makes his *Prescience* more wonderful, will plainly appear. God, say we, *ab aeterno*, hath ordered that such *Agents* as he created *Voluntarily*, should have a double *Liberty* in their Operations, *viz.* a *Liberty of Contradiction*, to do, or not do; as a *Painter* may choose whether he will work or no: and a *Liberty of Contrariety*, to do a thing after this or that manner; as a *Painter* may use what *colors*, in what *quantity*, after what *fashion*, he pleaseth.

Now then, God leaving to his Creatures *free Liberty*, to work or not to work, after this or that manner, so that for any *necessity* imposed upon their Actions by him, whatsoever they *omit*, was as possible to be done, as what they did: And yet from all Eternity *Fore-knowing* whatsoever his Creatures would do, or not do, his *Fore-knowledge* must needs  
be

be *Infinite*, and most admirable. *Infinite*, I say, not in respect of the *number* of Objects, for so, as I said before, no Knowledge can be *Infinite*: but in respect of the *Omnipotent* and boundless *Manner* of actual comprehending those things with an *infallible* Fore-sight, which in respect of God were *contingent*, their not Being being as possible as their Being. And indeed this *Fore-sight* of future *Contingents*, is the true *Character* and Royal *Prerogative* of Divine Knowledge: and therefore in the 41 of *Isaiah*, God upbraideth the *Pagan* Deities with this privilege peculiar to Himself, tho' jugglingly pretended by them in their lying *Oracles*, *vers.* 21. The Lord biddeth them produce *Gnatzumotheken*, the strongest Arguments by which they could prove themselves Gods; and in the next verse he particularizeth, and thrice bids them tell, *if they can, what shall happen in the times to come.* It's worth the observing, how that there was never any sort of *Diviners* Artificial, I speak not of *Devils*, *Witches*, *Gypsies*, and such palpable *Impostors*, that undertook to fore-tel future *Contingents*: for if you prove those things which *Astrologers* and *Physiognomers* undertake to Foretel, to be mere *Contingent* in respect of the *Horoscope* or *Complexion*, and no way to depend on them as *natural* Causes; you have proved their Arts to be but *Impostures*. How much then do our Opposites dishonor God in this case, making the great *Miracle* of his *Fore-sight* of future *Contingents* to be as much as nothing? Seeing they say, that albeit they are *Contingent* in respect of us, yet they are *Necessary* in respect of him. When any Man hath answered any of these four Arguments, then will I change my Opinion. In the mean time I proceede to the vindicating of it from such Exceptions and Objections, as our Enemies in this case make against it. The dissipating of those mists where-with they endeavor to obscure this Opinion, will  
not

not only clear the Truth of it, for belief; but also the Sense of it, for understanding.

First, they say, that while we avoid their *Stoicism*, as we term it, we fall into flat *Epicurism*; for while we make so many things in the World to fall out according to the inconstant Bent of *voluntary* Agents, we deify *Chance*, and make *Fortune* a Goddess; we do in effect deny God's *Providence*, which they say makes all things to come to pass according to a most wise and constant method.

I will be as forward as any Man to *Anathematize* him, whosoever he be, who holdeth any thing to fall out *fortuito* in respect of God: I will make it most evident, that our Opinion makes no *Chance* in respect of God, and most sweetly illustrates God's *Providence*.

First, There is a vast difference between *Contingency* and *Casualty*. *Contingency* is an equal *Possibility* of being or not being: *Casualty* is the coming to pass of an Event *ex improviso*, beside the fore-thought, as I may say, of the thing. Now it is our assertion, that many things fall out *Contingently* in respect of God, because he imposed no *Necessity* upon their Being, but left them to the Pleasure of the inferior Causes, that they might as well not have been, as been. But we say withal, that nothing falleth out *Accidentally* or *Casually* in respect of God, because nothing cometh to pass without his most certain and unerring *Fore-sight*; he knowing from all Eternity what his Creatures would do, tho' he left it to their Pleasure to do what they list.

In *Events* there is a great difference between *Contingency* and *Casualty* of Events, in respect of Men; for most things we do, we do *Contingently*, we being not bound by any *inevitable Necessity* to do them; yet as long as we do them upon certain *persuasive* Reasons, for certain *Ends*, we do them not by *Chance*. The same *Events* yet are not after the same



same manner *Contingent* in respect of God, as they are in respect of us; for he out of the Prerogative of his *Deity* fore-knoweth them; but we, by reason of our *Mortality*, cannot have *Infallible* Fore-sight of them; and what *Fore-sight* we have, is in a very little distance.

And indeed, if this point be *punctually* canvased, we shall perceive, that in that same proportion we have any *Knowledge* of them; they are not *Contingent* but *Necessary*: for every thing, so far as it is in *Existence*, or in near Preparation for it, is *Necessary*.

*Contingency* is the Middle Point between *Necessity* and *Impossibility* of being; and therefore so much as any thing inclineth to *Existence*, it is *Necessary*. The want or neglect of the Distinction between *Contingency* and *Casualty*, hath been a great Cause of the Error we confute: for our Opposites still taking *fortuito* and *contingenter* for *Synonyma*, because they would have nothing *Casual* in respect of God, therefore they would have every thing *Necessary*; not discerning the Middle Path which we walk in, between *Epicurism* and *Stoicism*.

Concerning God's *Providence* we teach, that altho' according to that *ordinary* Course, which we call *Nature*, which he hath prescribed for the Operation of his Creatures in the *Decree* of Creation; many things fall out according to the *free Choice* of *voluntary Agents*, no way by him *Necessitated*; yet God is still busy with a *double Providence*. The *First* is *Universal*; by this, whatsoever *natural Agents* do *Contingently*, He *fore-seeth* most clearly, and *ordereth* it most wisely, according to his *Glory*, the *Preservation* of the *Universe*, and *Good* of his *Creatures*. The *Second* is *Particular*; by this he puts in oft-times a *Miraculous* Finger into such *Contingent Business* as respects his *Church*, and oft-times so worketh the heart of the *voluntary Agent*, that sometimes he

doth that which, if he had been left alone to himself, he would not have done; and sometimes is secretly diverted from the doing of that, which otherwise he would most *willingly*, and in all likelihood, could most *easily* have done.

And here our *Opposites* may please to observe, how our Opinion is so far from denying *particular* Providence, that it only maintaineth a Providence properly termed *Particular*: for that *Particular* Providence which our Opposites so much talk of, if it be well looked into, will appear to be in no better Sense *Particular*, than the *Roman Church* is *Universal*.

They say, that there is not any *numerical* Act performed by any Creature, without an *eternal* Decree from God; this they call *Particular* Providence. Alas! this is the *General* which concerneth all the Actions performed by all things, or at least one mixt of *General* and *Particular*. As for example, because it raineth to day, God so ordering that it should; is it any Sense to say, this rain was by the *Particular* Providence of God, unless we espied *extraordinary* matter in it? We therefore call that *Universal* Providence, whereby God directeth whatsoever his Creatures do, according to their *natural* Propensions, for the Preservation and Good of the *Universe*. We term that *Particular* or *Special* Providence, whereby God interposing his *extraordinary* Power amongst the *Contingent* affairs of *Common-wealths*, or *private* Men, sometimes by sensible *Miracles* and *Prodigies*, sometimes by his *secret* Omnipotency, sensible only in the *Events*, manifesteth his *Mercy* or *Justice*, to his own *Glory*, or good of his *Church*.

This is properly termed *special* Providence, and in this Sense it is taken by *La Vosino* the *Italian*, in his *Traet*, *De particulari Providentiâ*; and by those who have wrote of that Subject. Well then,  
I will

I will now specify my Faith concerning God's *Providence*.

*First*, it is very probable, that petty *trivial* Matters, such as are *Indifferent*, not only in respect of *Themselves*, but also of their *Consequences*, fall out altogether *Contingently*, without any *Necessitating* Decree. These Matters of lesser moment are of three Sorts.

1. The Toys and trifling Vanities of *voluntary* Agents, such as the *Italians* term *Badalucii*, or *Bal-lucametti*: What a company of Idle gestures and Sporting tricks use we every day, which doubtless for ought God hath Decreed we might have as easily omitted?

2. The petty Consequences of the *main* Actions of *natural* Agents: for example, tho' the main drift and scope of the Operations of the *Elements* and *Meteors* be according to the Method *Eternally* prescribed them by God; yet some *Particular* Events accompanying their Operations, some *Circumstances* questionless were not prefixed by a *Particular* Decree; as now and then it happeneth to rain when the Sun shineth, I cannot believe that there's any *Special* Decree concerning this.

Here I would have the Reader observe how these *Events* are not so properly called *Contingent*, as those other are; for they were swayed by no Decree either *General* or *Special*, from the middle Point between *Necessity* and *Impossibility* of being. But these, tho' they are *Contingent* in respect of a *Particular* Decree, and may as well not be as be, for ought God hath *Precisely* determined concerning them; yet in respect of the *general* Method prefixed to *natural* Agents, they do *Necessarily* come to pass, because their main Office cannot be performed without these Circumstances and Consequences.

The last Sort are mixed of the two former, and include all such *Events* as result from the *Contingent*

*gent Concourse of Nature and Voluntary Agents; as when the Wind bloweth off ones hat, &c. to say that God Particularly Decreed such trifles, I think it injurious to the Majesty of his Determinations. But here by Trifles I mean such Matters, as I said before, which are Indifferent, not only in respect of Themselves, but also of their Consequences.*

I believe, that things of greatest Moment are done *Necessarily*, by the *Immediate* Power of God, either by *swaying* Men from their own proper Inclinations, or by *Supernatural* Means quite crossing their Enterprises. So we read in the *Scripture* and *Church-stories*, how God hath sometimes quite changed the hearts of Men for some great purpose concerning his *Church* and *Glory*.

I believe that the middle Sort of Events in the World, such as are neither *Trivial* nor yet *Extraordinary*, the *Ordinary* serious matters which concern *Religion*, *Common-wealths*, the *Temporal* and *Spiritual* Good of private Men, the Preservation from Confusion, &c. Of these, I say, my belief is, that tho' *ordinarily* Men and reasonable Agents do things *Contingently*, yet God doth so manage this *Contingency*, daily and hourly interposing his Power according to his *Mercy* or *Justice*, that very few matters of *Consequence* are merely *Contingent*. For example, because I see *Marriage* for the most part to be either a great *Curse* or a great *Blessing*, I am so far perswaded of the truth of the common saying, that I think that *Marriages* for the most part *are made in Heaven*, before they are on Earth. Let a Man diligently peruse any Story, and he shall find many things done *Ordinarily* according to the *natural* Bent of *particular* Persons, and so *Contingently* in respect of God; and yet let him join all things done by all the *Actors* in the Story together, let him accurately observe how one thing followeth upon another, he shall find, that still at the last there

there will be something from the finger of God, manifesting the Glory either of his *Mercy* or *Justice*. If we read the History of the *Reformation*, begun by *Luther* and other Divines of *Germany*, we shall perceive many things done by the natural Humors of Men, by the guidance of *Divine* Wisdom made admirable furtherances of the *Reformation*. The like may be said of *Henry* the 8th. his *Marriage*, which set most *Universities* in *Christendom* a Disputing, and the Dissolution of *Abbeys*. The like indeed may be observed in any History, especially if it concern *Religion* or a *Christian* Common-wealth; for I conceive that God's *Providence* is more or less remarkable in a place, proportionable to the profession of *Religion*. Let a Man but diligently observe the prime passages of his own times, let him mark how the chief *Actors* in them do all things according to their particular Bents and private Humors; yet let him note the upshot, he shall perceive, that there was some *secret Guide* which directed all to God's Glory, tho' Men do what they list according to their own Pleasure. The best Demonstration of this most useful and delightful Truth every Man might best make to himself, if he would but seriously and circum-spectly consider the whole course of his own Life, and mark how, whatsoever he hath done out of the absolute *Freedom* of his Choice, his Actions have been turned and winded now and then *Contrary* to his *Intent*, now and then *beyond* it, now and then *beside* it; sometimes to his *Grief*, sometimes to his *Comfort*, always to be Examples of God's *Mercy*, or his *Justice*; he will easily perceive, how excellently the *Divine Providence* worketh upon *Contingencies*.

If Men would be busied upon such Contemplations, they would not shuffle away so many good hours with those waking dreams of *Fantastic* solitary

ary Discourfings, which *Charron* and others have wifely taxed.

Here the Reader may fee how I fuppofe fome things *Necceffary*, fome things *Contingent*, fome things *Mixt*, by reafon of divers Circumftances of both Kinds; by no means undertaking precifely to determine how many things are done *Contingently*, or how many *Necceffarily*, &c.

Now as we have formerly fhewed how our Opinion doth moft exactly Blazon the *Divinity* of God's *infinite Knowledge*, by which he *finply* knoweth all things; fo alfo it doth moft clearly fet forth the Honor of his *active Wifdom*, by which he *governeth* all things; for to order all things in an harmonious Concord to Good, whatfoever the confused diftracted Difcord of *Choice* in inferior Caufes produce, is a more Glorious and Superlative Act of Wifdom, than *faft* to *Decree* how all things fhall be done according to *certain Platforms*, and to fee them effected according to them: Yea, this Conceit, tho' it be *Stoicifm* in it felf, yet it openeth a greater overture to *Epicurifm* than ours; for *Epicurus* and his Fellows believed there were Gods, but they imagin'd that they incumbred not themfelves with the ordering of *fablunary* Matters, but fuffered Matters here below to go for the moft part according to the *Natural and Eternal Customs*. Even fo, if according to the *opposite* Tenet, God hath *ab aeterno* perfixed an *irrefiftible* Tenor and Method agreeable to which all things fhould for ever *Necceffarily* come to pafs: God might *ab aeterna* alfo, from the fame inflant he made his Decrees, let all things alone, according to *Epicurus* his Conceit, \* feeing all things muft come orderly to pafs, by Virtue of his *Decree*, tho' he fleep all the while.

But our Doctrin, they fay, contradiceth the

\* For our Oppofites fay, *Qua Deus decrevit fperne flumina.*  
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Scriptures; our *Savior* telleth the Apostles, that *the hairs of their heads were all numbred*, that not so much as a contemptible *Sparrow* falleth without his Father. Therefore the pettiest Matters in the World are determined by God himself.

I remember the Marginal note indeed in the Protestant *Italian Bible* upon these words, *Yer Mart. 10. not one of them falleth to the ground without your Father*; saith thus, *Che non intravenga il decreto et la volonta sua, &c. i. e.* But so that his Decree and Will came between: But this Gloss is impertinent. The meaning of the place is this, not one of them falleth without God's *Privy* and *Permission*. The Scope of our Savior was to comfort and encourage his Disciples, whom he was now sending abroad into the World as *Sheep among Wolves*; to this purpose he tells them, that *the hairs of their head were numbred*, &c. the number of them was known to God, without whose *Permission* they could not loose one of them. That not so much as a *Sparrow* falleth without their Father, &c. *i. e.* without the *Knowledge* and *Permission* of him who was their loving Father: And therefore he bids them not to be afraid, seeing if such trifles could not be without God's *Permission*, doubtless God, who was their more *special* Observer, would not suffer Men to meddle with them, more than should be for his Glory and their Good. So that it cannot without absurdity be hence concluded, that God hath made any *Special Decree* concerning *Sparrows*; for, as St. Paul saith, *Doth God take care for Oxen?* so say I, *Doth God take care for Sparrows?* Here it is worth the observation, that the Arguments, for the most part, which our *Opposites* produce for the *Necessity* of all Events, and their kind of *Particular Providence*, are such which, as one saith, *Aut nihil concludunt, aut nimium*, conclude either not so much, or more than they would have them; being much like the

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Garments which were made for the Moon, either too big or too little for their Conclusions; for either they are drawn from *Particular* Examples, and prove nothing at all, as when *Calvin* proveth that there ariseth no wind without a *Special* Decree from God, because he caused a *South-wind* to bring the *Israelites Quails*, and sent the *Tempest* which caused *Janas* to be cast into the Sea; or else they are deduced out of such Reasons and Scriptures, which, as they handle them, prove God to be the *Author of Sin*, and so a great deal more than they are willing they should.

But our Opinion may seem to patronize the proud Error concerning *Free-will*; for if God doth not *Necessitate* our Actions, but leave them to our Inclinations, so that it is in our Power to work or not work; we have *Freedom of Will* to do or not to do, whatsoever we do *Contingently*.

These words, *which we do Contingently*, are well put in; for we say many things are done *Contingently* in respect of God, yet many we say are done by God's *Special* Determination. But 'tis most certainly true, that good Duties, properly so called, to which we are tied *pro hoc statu*, are never performed without *Choice* and *Freedom*. Which therefore, amongst other *Privileges* of Christ's purchasing, are restored under the spiritual *Jubilee* of the Gospel, and instated on us by the holy Ghost as one *special* part of our Redemption. *If the Son make you free, then are you free indeed. And, Where the Spirit of the Lord is, there is Liberty.*

In answer then to the Objection, I say, that for our *Natural* Actions, as *Eating, Walking, &c.* I believe that *ordinarily* we perform them *Freely* and *Contingently* in respect of God. Likewise I doubt not, but as the antient Heathens *Aristides, Socrates, Cato, Fabrius*, so many now a days perform many things



things *Civilly* and *Morally* Good, being left alone \* to their *Contingent* Educations and Complexions. But for Matter of *Grace* and *Salvation*, I confess, to the Glory of God, that *in us, being Dead in Sins and Trespasses, dwelleth no Good*; That we cannot so much as *think*, much less *do*, any Good, unless the holy Ghost giveth us the Power *both to Will and to Do* it.

*Adam* before his *Fall* † was equally poised between *Perseverance* and *Defection*; but he *Falling* by the *Freedom* of his Choice, lost those Perfections which made him *Free*: so that if his Posterity do any thing *truly* Good, it is from God, not from Themselves; whatsoever *Bad* they do, it is from Themselves not from God.

Here it may be Noted, that we may do many things *Contingently* in respect of God, which yet we do not *Freely* but *Necessarily* in respect of our Selves; as our Sins are *Contingent* in respect of him, because he never imposed any *Necessity* of Sinning upon us; yet they are *Necessary* in respect of our Selves, seeing we being *left to our Selves* cannot but Sin. So many things which are *Contingent* in respect of our Nature, may be in some sort *Necessary* in respect of our *Persons*; as those things which our *Complexions*, or *Customs* and *Habits* necessitate us to: But this is an Impertinency.

They say moreover, that our Opinion contradicteth both *Scripture* and *Philosophy*.

1. For *Scripture*, it is said, that *in him we* Act. 14: *Live, Move, and have our Being*; by which Words we are taught, that all our Motions, of what kind soever, either *Natural* or *Moral*, *Vital*

\* I do not reject the Opinion of Restraining Grace, if it be well expounded.

† The opposite Tenet alloweth not *Adam* Free-will in his Innocency, as I could easily prove, and is partly affirmed already by the third Argument.

or *Rational*, are not only Guided, but also Caused by God himself.

2. Both in *Logic* and *Metaphysics* there are divers Rules consonant to this Scripture, as, *Causa causa est etiam causa causati: causa secunda non agit nisi mota à prima*, &c. Therefore Man doth no kind of thing but God is the *first* Cause of it, and consequently whatsoever we do, we do *Necessarily* in respect of him.

This is one of the Arguments which proveth more than our Adversaries would have them, and by these Rules have I formerly in the second Argument proved, that they make God the *Author of Sin*; for if *causa causa* be *causa causati*, as doubtless it is, while they make God the Cause of all those *Actions*, which either are *Sins*, or the *Causes of Sins*, Questionless they make God, according to their own Argumentation, the *Cause of Sins*. But they have a limitation for this Rule, and say, that it holdeth in *causis essentialiter subordinatis*, as they say, that God is the Cause of all those things which are *Essentially and Strictly* done by our Wills; but Sins proceeding from the *depravation* of our Wills, are Effects of a Cause, not *directly* subordinate to God. The Limitation is found, but not applicable to their Instance; yea, the Limitation it self quite spoileth them: For 1. While *Adam's Will* was yet sound, they teach, that God Decreed that *Adam* should eat the forbidden Fruit; now at that time they cannot say, but that *Adam* was a Cause *Essentially Subordinate* to God. 2. They teach, that God is a Cause not only of our *Actions*, but also of our *Volitions*, as I may say; then these being the Causes of our Sins, are directly *Subordinate* to him.

3. Let us consider not only the *Subordination* between God and our Wills, but also between our *Actions* and their *Moralities*, and we shall perceive, that

that according to the *abuse* of these Rules, they make God the Cause of our Sins. For that Rule, *Causa causa est causa causati*, is infallibly true expounded thus, *The cause of any Effect, is the cause of all such Events as necessarily follow that Effect.*

Now then, if as they say, God be a *Necessary* Cause of all our *particular* Actions, seeing our *Actions* in reference to such and such *Objects* must needs be *Sinful*, it is manifest what followeth. For Example: Tho' to take Mony in *General* be no Sin, yet to take *this* or *that* Mony, being none of our *own*, is a Sin. Now then, if God be a *Cause* of *this* Action in reference to *this* Object, as he is if he be the Cause of this *particular* Action, it is impossible their Doctrine should excuse God from Sin. *Eating*, in reference to the *forbidden* Fruit, was a Sin; but according to them, God was a *principal* Cause of *Eating* the *forbidden* fruit. *Ergo.*

The *Minor* I prove thus; They say he was the *Necessitating* Cause of this particular Action: *Eating* was a *natural* Action, the *Individuation* of this *Eating* by an *unlawful* Object was a *moral* Obliquity: But God was the Cause of this *Individual*. *Ergo.*

The like may be said of all our *sinful* Actions, *When I have drunk sufficiently, both for the necessity and comfort of nature, to drink a cup more, is Sin.* But our Opposites teach, that I cannot take up this superfluous Cup without God's *Special* Determination: *Ergo.*

This Doctrine is enough to make ones Hair stand an end, making God, whatsoever they say, the Cause not only of our *Actions*, but also of our *Obliquities*: for what are the *Obliquities* of our *Actions*, but the placing of them upon wrong *Objects*? If therefore they make God the *principal* Cause of all our *Particular* Actions, most of which are particularized by bad *Objects*, what do these Men make

of God? But Recrimination is no answer,

Hitherto I have shewed, tho' perhaps without Method, yet I hope not without profit, how our Opposites are wounded with their own Weapons. Now I will take their Weapons out of their hands, and teach them the right use of them, shewing how God is the *Cause of all things*, only not the Cause of *Sin*: a Cause of all good things, yet so as that many good things are *Contingent* also.

We have shewed in the third Argument how God hath ordained, that all sorts of *Inferior* or *second Causes* should work according to their proper kinds; that *voluntary* Agents should work *Voluntarily*, &c. God then is the *first Cause* that all things do work, and that they do work in certain kinds; If so, then God is the Cause that many things are done *Contingently*, one of the chiefest sorts of second Causes by this appointment working *Voluntarily*, and therefore *Contingently*, which Connexion we have formerly justified. This being well understood, will instruct us not only that it may be so, but also that it must be so. That God being the *Necessary Cause* of all good things, yet all such things are not *Necessary Effects* of him. For Example, it is impossible that Man should do any thing without God, therefore God is a Cause *Necessary* to the Being of all things Effected by him; yet because many things done by the *Free choice* of Man, might as well have been omitted, God no ways constraining him to them, these are not *Necessary Effects* of God. The Reason of this is, because God hath Decreed that Man should work *Voluntarily*, having liberty to do as well one thing as another, yet so that God giveth him the *Strength* to do whatsoever he *Chooseth* to do, and *Ability* to *Choose* what he Will without limitation of his Choice; for this were else, to take it away, and to make Man an *involuntary* Agent. For example, God hath given Thee *Strength* of Bo-  
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dy; he hath given Thee also *Ability to choose* in what Exercise thou wilt employ it; thou choolest to *Ring*, or *Dance*; God then the Author of thy strength is the *chief Cause* of these Exercises, yet so, as they are *Contingent* in respect of him, because thou mightest have omitted them hadst thou pleased. By this we may plainly see, how God is the *principal Cause* of all things of which he is *capable* to be a Cause; and yet many things are *Contingent* in respect of him. This being cleared, we may with more facility conceive, how and in what sense God is the Cause of all we do, and yet we only the Cause of Sin.

God sustains us when we are about our Sins; even then, *in him we live, and move, and have our being*, as well as when we are better busied. God giveth that *strength* by which we commit any Sin, yet because he doth not *necessitate* or *incline* unto it, but we of our selves *abuse* it to Wickedness, God hath still the part of a *Creator*, we only are *Sinful*. An example will make this clear, suppose a King delivereth to his Subjects *Men, Weapons, Money, and Warlike Provision*, that he may fight for his Honor against his Enemies; his Subject proves a *Traitor*, and useth all his *Sovereign's* strength against himself. His Sovereign here is a *Cause* that he hath the *Command*, and doth the *Office* of a Captain, but he is no Cause of his *Treachery*, the *Offence* is only the *Captain's*, and the *wrong* is only the *Sovereign's*. This is just the case between God and Us; God hath given us many excellent *Faculties* both of *Body* and *Soul*, which he *intended* we should use to his *Glory*, in Obedience to his Commandments, and *resist* his and our Enemy the Devil; we most *Traiterously* siding with *Satan*, have *abused* his gifts to his Dishonor; God did the part of a *Creator*, we of *Rebels*. A Man lives *Intemperately*, God gave him not strength to this purpose, he *Necessitated* not the Man to this  
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intemperancy: Man therefore only Sinned, God is dishonored. The King made his Subject *able* to rebel against him, by delivering his *Military* Furniture unto him; the verier *Miscreant* he that did Rebel against him. So God made *Adam* indeed *able* to Sin, but he never *intended* that he should Sin with that Ability. God then is the *Cause* of all those things in which we Sin, and yet whatsoever he doth is exceeding Good; he is not the *Cause* that we *intend* any Sin, but the *Cause* that we are *able* to commit those Sins we intend; and yet he *intended* not our Abilities for Sin, but for his Service. Of all our good Actions he is the *first* Cause, we are the *second*: of all our Sins we are the *proper* Cause, he is only the *Conditio sine qua non*.

But here some Man may say, that *Choice* or *Election* of an *unlawful* Object, upon which we misplace our Actions, is that which maketh us Sinners; now this being an Act of our *Will*, it must suppose also the *Concourse* of God; how then doth our Opinion clear the point? The same Answer abundantly sufficeth; God made *Adam* able to be *Willing* to Sin, but he made him not to *Will* Sin: God set before him *Life and Death*; that he did choose Death, it was by the *strength* of Will given him of God; but God did not *bind* him to choose Death, for that were a *contradiction*, a *Necessitated* Choice.

Briefly, whatsoever we choose, we do it by the Power by which we are *voluntary Agents*, yet if we choose Death, God is not to be blamed; for he made us *voluntary*, and therefore it was as *possible* for us to have *chosen* Life. If the nature of a *voluntary* Agent be well observed, this point will be most evident.

The last Objection is this, God's *Fore-knowledge* of all *Futures* is most *Infallible* and *Necessary*: Therefore,  
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all *Future* in respect of him fall out *Necessarily*, otherwise it is possible God may be *deceived*; yet, if many things fall out *Contingently*, God's *Fore-knowledge* of them can be but *Contingent*, depending after a sort on Man's *Free-will*.

This Argument is *plausible* at the first View, but if it be touched it falls to shatters. It is one thing to know that a thing will *Necessarily be done*, and another to *know Necessarily* that a thing will be done. God doth *Necessarily and Certainly foreknow* all that will be done, but he doth not know that those things which shall be done *Voluntarily* will be done *Necessarily*: he knoweth that they will be done, but he knoweth withal, that they might have fallen out otherwise, for ought he had ordered to the contrary. So God *Necessarily* knew that *Adam* would fall, and yet he knew that he would not fall *Necessarily*, for it was as possible for him not to have fallen. It was the *ancient*, and is still the true, Opinion, that God's *Prescience* is not the Cause of *Events*; he *Fore-knoweth* all things because they will be done, things are not done because he *Fore-knoweth* them. The *Infallibility* of his Knowledge consisteth not in the *Immutability* of his Decree, but in the *Pre-rogative* of his Deity; it is impossible therefore that any Man by his *Voluntary* manner of working should *delude* God's *Fore-sight*; not because God doth *Necessitate* his Will to *certain Effects*, for this were indeed to take it away, but because his *Fore-knowledge* is *Infinite*.

Let our hearts therefore be never so full of *Mazes* and *Meanders*, Turning and Winding, yet Πάντα εἶδων Διὸς ὀφθαλμὸς, to use the *Poets* Language, the *All-seeing* Eye of God cannot but espy them long before, not because he himself *contrived* them, for then it were no wonder if he were καρδιογράφος, but because to him, who is every

way

way *Infinite*, all things cannot be but *present* and *τετραχλισμένα*, which is the significant word of the *Author* to the *Hebrews*, signifying *open*, by a *Metaphor* or similitude drawn from a word that signifies, *having the Faces laid upwards*; because such as lye *so* have their *Face* exposed to the sight of all Men.





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